CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 22.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MAY 31, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—Three Dollars, payable in six months, or Two Dollars and Fifty Cents, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

CAUSES OF THE PREVALENCE OF LAPSARIANISM.

If the doctrine of the fall of all mankind in Adam be erroneous, it becomes a problem of no small interest to be solved, why has the doctrine so extensively prevailed? By what means has it acquired the nominal and popular character of Orthodoxy? Have nearly all Christians lost their senses and become fools? Have both the doctors of theology and all the common people been demented for about fifteen hundred years? The answer is, no; no. Such, has not been the fact. We can assign other reasons, grounds and causes.

1. *A misunderstanding of many passages of Holy Scripture.* There are numerous texts in the Bible which, at first view and disconnected from others, expressive of a different sense, appear to teach the doctrine of *man's lost and ruined condition by nature.* The following ones are examples of them. 'The Son of Man is come to seek and to save that which was *lost*.' God looked down from heaven to see if there were any that did understand and seek after God. But, behold, all were gone out of the way; there were none that did good; no, not one.' 'The hearts of the sons of men are full of evil, and madness is in them while they live.' 'Their hearts are fully set in them to do evil.' 'Among whom, we all had our conversation in the world, fulfilling the desires of the flesh and of the mind, and were, by nature, children of wrath even as others.' These are but a specimen. Every one conversant with the pages of the Bible, knows that texts of the above description are numerous. It is not strange that the doctrine of human depravity should seem to be found in them. And it is only by placing them by the side of other texts and taking the comparative sense of both, that the sentiment of innate human corruption can be avoided.

It is, however, worthy of being remarked, that those Bible texts adduced to prove the depravity of human nature, are entirely silent about the fall in Adam, as *being the source of this tremendous evil. They do not*, therefore, sustain the proper Lapsarian doctrine. Our Lord and Savior Jesus Christ never once, in all his instructions, even *recognizes* the fact of the moral lapse of all human nature in its primitive head. When the texts, above adduced, and others like them, are *analogically* interpreted, they lose the technical sense which has been usually attributed to them. It will thus be found that human corruption is not *innate*, but acquired; not *primitive*, but secondary; that 'God makes men upright, but they seek out many inventions;' that every wicked man is *his own interpreter;* that not God, but man, depraves himself. 'All flesh had corrupted his way.' Men love darkness rather than light, because their deeds are evil.' It is men's *evil deeds* which corrupt them. Wrong indulgences run into evil practices; these induce evil habits; and habits constitute a secondary nature. Men begin wayward courses just as Adam did. His case is *ipso facto* proof that his nature was just as frail as theirs; and theirs just as upright as his. 'He fashioneth the hearts of the sons of men alike.' What Adam was, his posterity also are. He was made in the likeness of God. And so, likewise, are they. 'God saw all things whic he had made and, behold, all was very good.' They could not have been made better. Alter them, and the change is for the worse. Alter man, and he becomes less perfect than he was before the alteration. There are many principles or elements in his nature. Take away any one of these, and the thing is done to man's disadvantage. Strengthen one and weaken another, and the man suffers by it. I know that whatever God doeth, it shall be forever. 'Nothing can be taken from it, or added to it.' But with what truth or propriety, could God's work of creation have been pronounced *good*, if it could have been so soon and so easily *ruined?* How can a thing be good, which will not answer its purpose for a single day? What a libel on our Divine Creator, is the doctrine, that Satan can *undo* more easily than He can *do*. That Beelzebub can *destroy* faster than Jehovah can *build*. 'In one hour spoil six days labor of our God!'

2. Another cause of the extensive prevalence of the Lapsarian doctrine, has been *the high and incomparable honor which it seems to render to our Redeemer, the Lord Jesus Christ.* The deeper the misery of man, the greater and the more glorious seems to be the work of his redemption; the darker the shades of human sin and guilt, the brighter appears to be the grace and the truth, which recover him from his wretchedness and ruin; the deeper the pit into which he was fallen, the more efficient the arm which has been stretched out for his salvation. Whatever defects and faults have been manifest in Christians, this has not been one of them; a backwardness to exalt and to honor the reputed character of their Savior. They have, in theory if not in practice, rendered due honor to His name. As the Jews have not failed to honor the names of Abraham and Moses, so neither have Christians come short of doing the same to the names of Christ and his Apostles. In this thing, they cannot be justly charged with deficiency. They have had a zeal of God, though, not according to knowledge. Knowledge, being their directory, would have taught them that the true merit and honor of Christ, consisted in his doing for man *the very work which his need demanded;* not in creating need, but in answering it. Man's need was very great, but we do no honor to God in making this need to be different from what it actually was. We cannot assume that man was a real child of hell, satan's willing vassal and the just object of almighty and everlasting vengeance, without violating the truth of evident facts and exceedingly dishonoring the name of God our Creator. What man needed, Christ has done for him. It is our part to learn what this need was, and hence be led to a due appreciation of what has been done in his behalf. God and Christ are more honored by *truth* than by exaggeration. 'Give unto the Lord the honor which is *due* unto his name.' It is only in *appearance* and for a season, that *mistake* seems to do a better work than *truth*.

We have mentioned two causes that have contributed to render the Lapsarian doctrine acceptable and popular. Other causes might be mentioned, but these have, doubtless, been the principal ones. There is in human nature *a love of the marvellous;* an appetite for supernaturalism and superstition. This element in the mind of man, like all the others contained in it, was implanted for a useful purpose, and is, on the whole, promotive of good. But this propensity, as well as all others, requires the supervision and government of *reason.* Our propensities carry us astray unless subordinated to the lead and control of the understanding. The motives which have actuated Christians when they have made Christ the equal of God; his death an expiation for the sins of mankind; his works and sufferings the meritorious ground of the justification of all believers; and every human offspring a ruined creature before the commission of a single actual transgression; their motives we admit, have, undoubtedly, been good. We impugn them not. They have seemed to themselves to aim at the glory of God. And in regard to many, their religion has been effective. It has sanctified their hearts and lives. It has sustained them under afflictions. It has given them victory over death. And thus Jesus our Lord has saved them from their sins. It is, doubtless, a fact that the essential principles of the Gospel of Christ have never been lost to any Christian denomination; that the most corrupted Churches, the most erroneous sects, have retained 'the good seed which was sown by the Son of Man.' And though mingled with a super-abundance of cockle and tares, it has not died out. And it is the truth, not the errors, in our religious views that produces the good fruit. Romish Christianity contains vital truths; so does Greek Christianity; likewise Episcopal Christianity. But each of these would be a better Christianity if expurgated of its mistakes and falsehoods.

The Lapsarian Christianity has, beyond reasonable question, done much good in the world. But its distinctive doctrine has, also, wrought for evil. It has done much harm. It has placed *religion* in the attitude of antagonism with *reason.* In order to be an Orthodox believer, a man must sacrifice his common sense. A dogma of faith contradicts the understanding. This has been a great evil. It has made an army of infidels which might have been a 'sacramental host,' had they been duly instructed in the pure Christianity of Christ. It was not enmity to the pure truth of Christ which instigated Voltaire, D'Alembert, Rousseau and others to ridicule and to vilify the priests and the superstitions of the Church. These priests and these superstitions, were very little, if at all, better than these skeptical wights represented them to be. They were self-interested bigots. They 'took the key of knowledge.' The opposition raised against them, was not without cause. It did much to emancipate the people from the thraldom of superstition and ignorance. It is an incongruous idea that a class of enlightened men, should spontaneously hate the truth and wage war against it. Such a principle, is not an element of human nature. God has made this nature right. All men naturally love truth. They never hate it except through the medium of prejudice and erroneous associations. A doctrine contrary to this, implies that God has not constructed the mind of man in harmony with truth. And such a doctrine is an absurdity. For it assumes that a being infinitely wise and good has acted in direct opposition to wisdom and goodness. It is universally admitted that God endowed man with reason for the purpose of enabling him *to know the truth.* To distinguish truth from falsehood is the very mission of man's understanding. It is therefore just as certain that the human understanding—free from bias and servility—will prefer truth to falsehood, as it is that God has made human nature *right.* Whenever, therefore, Christianity is exhibited before men in the light of truth, it will 'commend itself to every man's conscience in the sight of God.' There will then be no infidels among men. This fact is equally certain as is the fact that Christianity is *true* and human nature *right.* They must, then, be in harmony one with the other. But if human nature be wrong—as the Lapsarian doctrine assumes—then reason and religion are in opposition. God has revealed truth to men, but not given them the faculty to apprehend it. They cannot 'of themselves judge what is right.' It must then be *impossible* to construct a correct system of ethics from the principles of human nature; as impossible, as to create a sound currency out of one that is totally base and spurious. And yet, even Orthodox men compose treatises of moral science and of natural theology drawing upon human nature, as it is, for their principles and truths. So have done President Wayland and Dr. Chalmers. They prove the distinction between moral right and wrong, from the fact of *conscience and reason in man.* They prove the moral perfection of God from the character of the intelligence and conscience in the human mind. They could proceed on no other principle. But in this procedure—which necessity laid it upon them to take—they abandoned the doctrine of Lapsarianism and adopted that of the innate and constitutional rectitude of human nature.

S. F.

'I would not propose to change or to mend religion. That can never be done. But I most heartily wish that we would change it's dress. The times require it.'

For the Register.

EXTRACT FROM REV. DR. FLINT'S DISCOURSE,

Delivered in the East Church, the first Sabbath of the preacher's officiating in his own pulpit, after the decease of the Hon. L. Saltonstall, from the following text; 2 Thessalonians, ii. chapter, parts of 16 and 17 verses. 'God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts.'

The unfailing consolation and good hope, which Christians derive from the Gospel revelation, have reference, no doubt, to the support and solace, which their faith in God, as our Father, *and the promise, which he has promised us* by his Son, *even eternal life*, afford in all the events and changes and various discipline of this mortal life. We feel especially the worth, the infinite preciousness of this *consolation and good hope*, this sure promise of eternal life, when the objects of our affection, the companions of our youth, those with whom we have long taken sweet counsel, our coevals and most loved and valued friends for many years, are summoned to depart and leave us at the mandate of that inexorable messenger, that soon or late comes to all. When the eminent, the distinguished, the virtuous, and the loved of all that knew them,—the most loved by those, to whom they were most known, are thus called away, it gives a salutary, an elevating direction to the thoughts and meditations of a community to dwell upon the memory of a fellow-citizen of such a character, as received and welcomed by his loving Father and his God to the evergrowing community of the blessed. It is indeed a blessed solace to the more intimate associates and the mourning family of the departed, thus to think of the greivously missed companion, lover and friend, as gone to the final happy home of all the good and excellent of the earth. Our thoughts and meditations have doubtless dwelt much upon the memory of one, thus eminent, distinguished, honored and loved by all that knew him, whose shrouded corse many of us, in a procession of unexampled numbers in this place,—all sincere mourners—have recently followed to its final resting place,—his loving, generous, faithful, divinely endowed spirit having returned to God who gave it. And, now since, that "fine spirit touched to fine issues," has finished its earthly course, we know that *God gave it* to be an ornament and a blessing to his generation in every relation he sustained to his country, to his native state, to the city of his adoption, to his family, and to the various associations, of which he was an active efficient member, whether for the support of good government and good order, for upholding the respectability and honor of his own honorable profession, for promoting the great and vital interests of humanity, of education, of letters, of religion, and with these the hearts sweet confidences and genial intercourse of private friendship and affection.

Were it not for *the everlasting consolations and good hope*, which have been given us in the Christian gospel, of which I have spoken in this discourse, the decease of a classmate and friend, such as I have known the late Leverett Saltonstall, during our mutual friendship and much cordial intercourse for more than forty years, would leave upon my mind a gloom, and a sadness in my heart, which would preclude all utterance but of my inconsolable sorrow that I should see his face and hear his voice no more forever. I rest in the assured hope and belief that our friendship and intercourse will be renewed and perpetuated in a happier world, from which death and all 'the ills that flesh is heir to,' shall be forever excluded. I ask to be indulged a few moments, before concluding this discourse, in retracing a few of the delightful impressions, which my memory will ever retain of his person and character, which have been growing and deepening, as my knowledge of him has increased with time, and as the excellent and amiable qualities of his mind and heart were developed by added years of virtuous activity,—of diligent and strenuous exertion in discharging the duties of the many responsible offices, which he was called to fill by his fellow-citizens, *in which his integrity, his fidelity to every trust, his frankness, his courteous and noble bearing, attracted universal confidence and esteem.*

When I first saw him in his fresh and blooming boyhood at the university, his person and deportment were strikingly beautiful and engaging, indicative of the purity of his untainted soul, of the truthfulness and trust, the social and joyous heartiness, with which he met and reciprocated the love and cordial companionship of his classmates of congenial warmth of feeling, of kindred hilarity of spirit and high relish of the innocent pleasures of life,—a trait which marked his character in after years, when with religious gratitude he partook generously, but never intemperately, of the good things of heaven's bounty, esteeming, with the apostle, every creature of God to be good and to be received with thankfulness.

His collegiate course was without stain or reproach, beloved alike by his fellow students and instructors, evincing the justness of the old Latin adage, 'virtue is more lovely emanating from a beautiful form.'* He graduated quite young, but with honorable rank in scholarship. All the attractive and shining qualities of character which so endeared him to the affections of his classmates, and won for him distinction among his distinguished cotemporaries, were retained and received continual accessions of loveliness and brilliancy of polish, as he prosecuted in this city the preparatory studies of his profession, and as, at the same time and through life, when these studies, and afterwards his increasing business as a lawyer, and the many offices he filled, as a public man, left him brief intervals of leisure, he improved these intervals in storing his mind with general knowledge and in gratifying his taste for elegant literature. Mr. Saltonstall regarded his descent from illustrious ancestors, distinguished thro' a long line for talents and worth and high standing in the community, not as a subject of self-complacent and indolent pride, but as a call and an incentive to emulate their virtues, their public services and generous deeds, which proved them to be nature's noblemen, and thus to add another shining link to the chain that had been lengthened and kept bright through successive generations from the first of the name in New England down to himself, who has now been gathered to his progenitors with honors, equal to those of the most honored of his race, and as universally beloved, as he was known and honored.

As a public man, others have known him better than I; and, wherever his decease has been known, his eulogy has been pronounced with a remarkable unanimity of testimony from men of all parties, to his able and faithful public services, to his integrity and honesty of purpose, to his ardent love of his country, to his disinterested devotion of property, time and a glowing eloquence to its true interests and honor, or what he sincerely believed to be such. His professional brethren and all, who have witnessed his long and successful practice in our courts of justice, have acknowledged his ready and persuasive eloquence, as a popular advocate,—his skilful, but always fair and honorable management of whatever cause he undertook—that, while he made his client's cause his own, he used no dishonest arts to disparage that of his adversary,—that he never betrayed a trust or neglected a business of whatever nature, which his clients, his friends or fellow-citizens confided to him.

As an orator he was not formed by art, but was made so by nature. He was a striking example of the eloquence of which Quintilian speaks, "His heart made him eloquent." His fine person, a flexible and charmingly modulated voice won the attention and delighted the eye and ear of his auditors, whether he conversed in private or delivered an argument or a speech in public. From familiar and critical acquaintance with the scriptures of the New Testament unusual for a layman,—I speak advisedly here, he of late years having generally introduced the subject of religion when conversing together by ourselves,—from careful study of the evidences and enlightened conviction of the truth of the Christian revelation, Mr. Saltonstall was a devout and practical Christian. The religious sentiment was strong in him through life, early developed and fostered as it was by a religious mother's faithful instruction and winning example of gentleness and piety. Like young Timothy, early and long a cherished son and fellow laborer of Paul in the gospel, he was indebted to a mother and grand-mother, both unfeignedly believing and devout Bible Christians, for his earnest faith and for the depth and warmth of devotional feeling, which pervaded his character and kept his heart pure, his conscience undefiled and his morals unspotted from his childhood to his latest breath. He has told me that his mother often referred to her mother, who was a daughter of the Rev. Richard Brown, fifth minister of South Reading, as the model she aimed to follow in her household management and training of her children. The religion of Mr. Saltonstall made him the virtuous and useful citizen, the excellent and happy man, the exemplary and idolized husband and parent, that he was; and his rare social qualities, made him the companion, most loved and cherished by his classmates when and wherever he met with them, whose presence was ever hailed by them, as the signal of living over again the hours and renewing the by-gone joys of our youthful companionship and exemption from the cares of later life.—Those pleasant meetings crowded with pleasant memories come thronging to my mind, as I retrace the long track of years, which I have travelled with him, who has begun, alas before me, 'the travel of eternity.'—I can add no more. May the reflection that we are all on the same road, and not far behind, soften our regrets for the departed, and invite us to more earnest diligence and fidelity in following the steps of those, who through faith and patient continuance in well doing, are gone to inherit the Christian promises in God's heavenly presence, to go no more out forever.

*Virtus pulchrior est eveniens e corpore pulchro.'

For the Register.

HOWARD THE PHILANTHROPIST.

While reading in your last paper, a well written and very interesting notice of Mrs. Stone of Framingham, I was astonished and shocked to come upon the following sentence.

'Some persons have a sort of enthusiasm in charity abroad, and neglect their duties at home. While Howard visited the prisons of Europe, he neglected the education of his son, and suffered him to grow up in vice.'

This imputation upon Mr. Howard's character I never heard of, nor can I guess where the writer found it. I believe it without foundation; but as I can produce strong presumptive, if not direct, proof of its falsehood, I request a space in your paper for this purpose.

My father's uncle, Mr. Custerson, was a near neighbor of Mr. Howard; and so much consulted by him in all his domestic arrangements, that probably few days passed without an intimate communication with him. They continued to correspond when abroad, and I have read several letters of Mr. Howard to him. Both were members, as was Mr. H. during his whole life, of the Old Meeting, at Bedford; about as far from Cordington, Mr. H.'s residence, as this town from Boston. This society, still very large and respectable, was founded, I believe, by the author of the *Pilgrim's Progress;* who was at least its minister for a considerable time, and I believe to the end of his life. My notice of this congregation may seem irrelevant, but is somewhat important to my purpose. My uncle, Mr. John Kilpin, was a principal member, as were Mr Custerson, Mr. Whitbread, and other highly respectable men. These were well acquainted with Mr. H.'s private and domestic life. They were justly proud of the connection of this society with so eminent a man, and I had heard him much spoken of, when on a visit to my relations at Bedford. Had they been aware of so great a blot on Mr. Howard's character, they would not have failed to remark upon it, at least among themselves; nor were they likely to allow to pass without notice so great an aberration in a Christian brother.

I despair of conveying to your readers an adequate idea of the strict and intimate union of those old Puritan nonconforming Societies, which our Parishes very slightly resemble.—Their members were truly *Compurgators* for each other. They considered themselves, and were held by their neighbors of the Establishment, by whom they were surrounded, and in whose superior numbers they were almost lost, as in a great degree *responsible* for the character of every individual in the congregation.—Had they known of this *neglect* of Mr. Howard, they could not have failed to remind him of his religious engagements, and to extend to him what they would have termed and have felt to be, the *privilege* of a Christian brother, in the form of a grave admonition.

With these people among whom were many of my relations, I was of course intimately conversant. It is true, I was a boy, but had I ever heard of this rumor, I could not have failed to notice and to remember it.

But I have better evidence. My father was brought up from infancy, in the immediate vicinity of Mr. Howard, by his uncle Custerson; both his parents being dead. I think it probable that no man was as well acquainted with Mr. Howard's family and domestic affairs as Mr. C. My father grew up to manhood in his house. After he had settled as a Dissenting minister, he was well acquainted with Mr. Howard, called upon him when at home, in his annual visit to his relations at Bedford, and had free conversation with him; of which, and of the anecdotes respecting him, many within his own knowledge, and more derived from others, I have often heard him speak. He always retained a high veneration for his character.—Nevertheless, had he known any thing of this accusation, he would not have shunned the mention of it, in the frequent conversations with me. He would have acknowledged it with sorrow, if true; or, otherwise, have repelled it with strong indignation.

When a young man, I was much in the society, not only of the relations of whom I speak, but of many other persons perfectly acquainted with Mr. Howard and his character. The Rev. Thomas Belsham, his brother Wm. the historian, the Rev. Samuel Palmer, eminent among the Dissenters, Mr Smith, minister of the New Meeting—were all Bedford men, and were acquainted with every thing relating to Mr. Howard; so also was Dr. Price, whose meeting I attended for three years, and Dr. Aikin, who published a Memoir of his life.

I could mention the names of several others whose sentiments upon this matter I could not but be well acquainted with.

Tantamne rem tam negligenter! Mr. Howard neglect his only child! *Negligence* seems to have had no place in this man's composition. Whatever he did was done most conscientiously, most deliberately, most perseveringly. There is evidence enough how deeply his paternal feelings suffered from the disappointment of his hopes in his son, sometimes in his letters and conversation, the sudden recollection of this would compel the mournful exclamation—But ah! my son, my son! Dr. Clarke relates, that, in his last hours, having received some favorable news, he handed the letter to his friend, Admiral Priestman with this expression, 'Is not this consolation for a dying father'!

I believe, that aberrations of intellect were observable in his son even from his boyhood. That, as he grew up, these became more manifest, and that he lived and died insane. Mr. H. may have placed his son, from whom he was necessarily separated by his malady, unhappily. During his absences, the young man may have been improperly treated, or may have been allowed an intercourse with improper associates. Of this I know nothing. But that Mr. Howard should have been guilty of *neglect* or carelessness in this matter, is a supposition entirely inconsistent with his whole character; and, in my opinion, not only untrue, but incredible.

Mr. H. had no 'sort of enthusiasm in charity abroad, while he neglected his duties at home.'

When appointed by the Crown High Sheriff of the County of Bedford, an office of great trust and responsibility, but which an English gentleman of competent fortune hardly considers himself at liberty to decline, one of his most important duties was the inspection and supervision of the *Prisons.* Here he found great abuses existing, and he applied himself, with all the energy of his character, to remedy these evils. His own sense of duty stimulated by the earnest solicitations of many wise and benevolent persons, induced him to extend these efforts to other Counties; and eventually to the whole Kingdom. His home was solitary. His handsome fortune, his beautiful seat, and the society of many distinguished men, could interest him no longer. He had lost a wife, whom he loved with all the energy, and whose memory he cherished with all the constancy, of his firm and unyielding character. His hopes in his son were fatally blasted. He doubtless found relief from these sorrows in the arduous and incessant labors which presented themselves; and in the performance of which his solemn sense of duty and responsibility recognized the imposition by Providence of his earthly destiny. From England, his pursuits extended to the Continent; and neither threats, nor dangers, nor labors could deter him from exploring the Prisons of the Inquisition, the dungeons of Austria, the recesses of the Plague in Turkey, and the doleful incarcerations of the Russian Autocrat. In this career, this 'circumnavigation of charity,' he persisted through life; 'unshaken, unseduced, unterrified.'

It is not my intention to insinuate any blame upon the author of the very charming and instructive Memoir, from which I have extracted the passage, upon which I have commented. He, no doubt, received his impression from some publication he had seen. But the imputation which it conveys upon the memory of this great and good man, I believe utterly unfounded.

WM. WELLS.

Cambridge, May 20, 1845.

For the Register.

WORLDLINESS AND SPIRITUALITY.

We are so constituted and so situated that our life on earth is almost an uninterrupted struggle between worldliness and spirituality. Possessing *minds* and *bodies*,—living in a *material* world and destined for a *spiritual* world, it is natural that the human soul in this state of its being should be the scene of fierce conflicts between opposite principles and interests. The relative strength of our sympathies with the worldly and with the spiritual, differ widely at different periods of life. Childhood is interested in, and has capacities for, chiefly, what is material, tangible, worldly. In maturer years, the mind, generally, is more ready to fix attention upon the interests of the spiritual world; and for this, among other reasons, that its capacities for such contemplations have become expanded, and the most refined satisfaction is found in the exercise of those capacities. The little child never is so far lost in the mazes of the spiritual as to lose sight of the material: but the adult is frequently so engrossed with what is worldly as seldom to spare a thought for what is spiritual. Children are never abstractionists or transcendentalists; but adults are sometimes worldlings. As we are endowed with faculties allying us both to spiritual things and to material things, it is evident that some attention is due to each. We are not to attend so much to either as to forget or neglect the other. There are persons who have lived in this world of ours for scores of years, and whose thoughts seldom if ever soar above earth and its interests. There are others in whom the eye is early opened to the spiritual meaning and mystery of life; who gain true wisdom from the trials and disappointments of daily experience. We are not to overlook or depreciate the affairs and interests of this world; and at the same time and above all we are not to disregard the interests of the life to come. We should be interested in, should enjoy, and make the most of the 'life that now is,' but should never place in subjection to it 'that which is to come.' We are, to a very considerable extent, to employ our faculties in providing for the wants which belong to us as creatures who are, in part 'of the earth, earthy,' but at the same time we are to guard against being absorbed by material things. It should be the aim of each to assume a wise position, and make a judicious distribution of time and attention between the interests and affairs of the present life and those which pertain to that which is to come. We should strive to fulfil our duties to each without neglecting what is due to the other. Early inclinations are towards what is material and worldly. Later in life spiritual capabilities awaken in the mind and it should be our assiduous care that they be duly nurtured and directed. In most cases there is very little danger that we shall think and care too little for earth and too much for heaven. The danger is almost wholly in the opposite direction. There are multitudes of persons to whom earth is everything and heaven nothing. There are multitudes who are so much engrossed in this world's affairs that the spiritual world and the duties growing out of their relation to it, seldom or never effectually enter into their thoughts, plans, or calculations. It should be an earnest inquiry whether such, or any thing like it is *our* condition. We should be watchful to guard against such a state of thinking, feeling and acting: and as means of guarding against this evil of excessive interest in this world's affairs, we should make direct efforts to develope what is spiritual within us. We should select such reading, such companions, such ways of spending leisure, such recreations and amusements as will tend to this result.

A. C.

WILLIAM H. CHANNING.

Sunday morning, as every pore of every human being in New York will remember, was of a deliciousness to make the soul swoon in a man. The temperature was of an intoxicating softness and sweetness. Having leaned out of our window awhile, and, like a vicar of Nature, interpreted for the dumb trees in St. Paul's church-yard—blessing God for their verdure and beauty—we went out and took our way to the spot that most 'rests on the seventh day'—the hushed wharves of the city. Here one can walk on the Sabbath, and (blessed in meeting only the poor, who have no impertinence in their eyes,) turn one's thoughts at will, inward or outward. With this luxury before us, we were taking our way enjoyably through John street, when, from a shut-up shop, came a hundred discourses on the beauty of sunshine and the sweetness of life—discourses that we often go to hear with a sweet child who comprehends *them*, though as yet ignorant of the alphabet. A hundred birds imprisoned behind the shutters of a crowded bird-shop, were keeping their dark Sabbath upon what light stole to them through the crevices! Poor things! how they sang! We heard the sounds dying away behind us till we turned out of the street and went on our walk, sadder for what these children of nature think of the Sabbath—for, in what they found it, we could not but see a symbol of the shutters made elsewhere for religion—Sabbaths known most, if not only, by additional gloom and privation.

Having finished our 'morning exercises'—(prayer with the trees, sermon with the birds, and self-communion in the solitude of the wharves)—we joined a friend in attendance at the hall of the Lyceum. Here Mr. Channing preaches—to no sect. We had often heard thinking men speak of these discourses, on truth rather than on creed. About a hundred persons sat on the bare seats when we entered, and the first glance showed us that bold thinking would pick a community from no particular class.—Aristocrats, writers, hatters, shoemakers, belles and sempstresses—two or three of all classes, whose faces we knew—mingled in the uncushioned congregation. Mr. Channing sat behind the table on the platform, and, as a man who follows no lamp of another's lighting, we looked upon him with both respect and curiosity.—He has the countenance of 'outness' which the Germans speak of—that of one who leaves himself at home when he goes abroad in the world, unconscious of any interest but in his subject or his pursuit—the countenance, in short, of a self-forgetting enthusiast. We thought, as he read the opening chapter of the service, that some slight desire to be personally impressive would be an aid to his usefulness, for his delivery is plain to the degree of barrenness. He read like a stream running over sand, his mind sinking apparently into the chapter as he went on—forgetful of the necessity of keeping above ground to be followed by his congregation.—Sincerity and purity, however, were too legibly written on his forehead, to let a word fall from him unlistened for.

Mr. Channing took no text. He commenced at once with an outline view of the movement of the day, of which the past Anniversary Week was the strong exponent—as the blossom is of the year's life in the tree. He regretted the Infidel Convention, and he regretted the effort among the Boston Unitarians to check the free inquiry of the Infidelity in their midst, believing that truth could only benefit by examination. He then proved at some length and very strongly, that Infidelity was the natural result of the un-Christ-like life of Christians of all denominations—of their pomp of wealth, pride and covetousness, and of their bigotry of sect—men naturally turning from a religion which produced such fruits. Speaking of the present raging battle between Catholics and Protestants, he called attention to the silent industry, and admirable patience and management with which Catholicism extended its influences, and the contrast between that and the noisy inefficiency of other creeds. The close parallels in this city, of streets of showy mansions, backed by alleys of horrible poverty, were made the theme of eloquent comment, and the manifest application to us, of the taunt, 'Physician, heal thyself!' from savage nations whom we would evangelize by the introduction of such fruits of Christian charity and mercy. Mr. Channing seemed to think it possible, as well as all-desirable, that all Christian sects should be built together in love and charity, and have at least a common basement of co-operation in first principles—points of difference in belief left, like the Gothic pinnacle, to be shaped or altered without staying the usefulness of the great body of the church. He thought that by mutual charity, deference, and removal of points contested, or unessential, from the common path of common duty this great harmony might be brought about, to the great furthering of Christ's kingdom. And to this we said, with him, AMEN.

We came away impressed strongly with the benevolent nobleness of Mr. Channing's religious nature, and certainly doing sincere homage to his power of generalizing and truth-seeing. It would be well for the country if he were more followed, or if there were more such men.

[N. Y. Mirror.

GERMANY—THE NEW CHURCH, ETC.

Translation for The Tribune.

From the Parisian Correspondent of the *Schnellpost.*

* * * [The writer, after declaring his conviction that Germany had, in her political growth, quite left behind her childish bonds and habits, and is now in the *Flegeljahre*, or trial-years of youth preparatory to manhood, goes on to say:]

'Among the hobbies and fancies of this period I count the new German Catholic religion. There are already a goodly number of religious on this earth, from which each nation may choose at pleasure, and must Germany in the year of salvation 1845 get a new one, which is at bottom nothing but the primitive Protestantism? You, too, the alarum which is heard from Germany on this subject seems somewhat to have bewildered, so that you attach to the matter more importance than it merits. Deceive not yourselves, my friends; it is with the new German Catholic religion, as with a hundred other hobby-horses, which Germany has ridden with a like enthusiasm, and after which no cock crows more. Remember the Phil-Hellenes, the enthusiasm about Poland, Hambach, the building up the Cathedral of Cologne, the monument of Arminius, German navy, *et cætera, et cætra cum cæteris*; in a year none will care more for the German Catholic church, for if the affair should not break its own neck, it is enough that the king of Prussia has taken it under his protection. Apropos! how pleases you then the German unanimity! The emperor of Austria forbids by a manifesto, dictated probably by his Father Confessor, even to name the seceders of the German Catholic church in the Austrian publications, while the king of Prussia takes these same seceders under his high and mighty protection, receives Ronge to a gracious audience and lets his body-adjutant preside in military uniform over the German Catholic religious worship. In the last century such a difference of opinion between Austria and Prussia would have been sufficient cause for a seven years' war; and it leads only to an exchange of *billets-doux*. Not that the gentlemen would not enjoy making war about just such matters, but they have no money, and fear their own subjects and the French no less, not official France, for Louis Philippe might as well be a Hapsburg as a Bourbon, but they fear the great whirlwind of 1793, which has once blown them from their places, and is at present only kept prisoned in the Æoluscave of the doctrinary Juste Milieu.

Yet once again, you must admit, if you have read all the pamphlets and flying leaves that now swarm throughout Germany, that Ronge is, among the whole noisy band, the only man of force and talent, that Czersky, Regenbrechts and the rest are mere counsellors of confusion, and that a movement in which a Robert Blum, a Julian Chownitz and the like take place as great men, must be of none effect. You know I am a deadly foe to the Jesuits. I hate the ultramontane Catholicism, like the Orthodox Puritan Protestantism, but I see as little what can be the use of this new religion as what they mean it shall be. No: let us not deceive ourselves—this is not the dawn of a new Spring for Christendom, as an ardent gentleman in the Leipzic Allgemeine Zeitung proclaims it in his enchantment. The good Germans, with all their tendency to mysticism and pietism, have been too nearly in contact with the encyclopedists of the last century for that; but there stirs in Germany a re-action, an opposition to the old which struggles to the light on every side, and in every way; the new German Catholic Church is an opposition against something existent, recognized, against a part of the statu quo, and *this* is the cause of the enthusiasm in its behalf.

* * * * *

I congratulate the 'Deutsche Schnellpost" that it has become the true organ of Germany, as being the only periodical in which a free German word can be spoken; and we all look with longing to its leaves. Congratulate yourselves, my friends, you have the finest problem before you, and are on the way to solve it; only take up with no party cry, whether political or religious. We must fight for something higher than a constitution, freedom of the press or any one improvement;—for the freedom of mankind, for the means by which human beings may grow into true manhood. Does the work prosper, we are richly rewarded; is it impeded for the time, (hindered in the end it cannot be) we will comfort ourselves with the old maxim: *Et voluisne sat est.*

The Anniversaries at New York closed with a scene, that must have been quite interesting. It is thus described in the New York Observer.

This was the concluding address and the audience rose expecting that Dr. Beecher who rose at the same time was about to pronounce the benediction, but Dr. B. wished to say a few words in view of the repeated references that had been made to him by the speakers on this occasion. He was perhaps as much liable to be puffed up with pride as any man, but he was only humbled in view of his past life, and when he saw how much yet remains to be done and how inviting a prospect of labor the world opens to view, he was ready to say that if he could be restored to vigor of physical and intellectual power, and have a furlough from heaven for ten years longer, he would take it. Much as he thought of heaven and longed for its crown and joy he would take it.

[The audience hung around him in breathless silence to catch the tremulous tones of his voice, as with deep emotions the parting words

fell from his lips. It was a scene for a painter as the gathered thousands bent toward him fearing to lose a syllable that should fall.]

I would take it! I do not wish it if it is not the will of God; but I would love to buckle on the old armor again and begin a new campaign. I do not know that I have any special reason to apprehend a sudden departure from this world, but I am reminded forcibly that this is probably the last time I shall be with this society and address the people assembled here. And if I should choose the thought to impress on your minds, to pass into your hearts and be a perpetual quickener to duty in all time to come, it should be a thought derived from the late alarming suspension of the influences of the Holy Spirit. You know that a few years ago, when the cry of hard times was raised, the church began to cut off the supplies of Foreign Missions; and God with-held his Spirit. You know through what narrow straits the church has had to pass. God taught us that nothing can be done without his Spirit; and if we concentrate our thoughts and efforts on ourselves, He will withhold his grace. Let us take care of Foreign Missions, and God will multiply revivals of religion among us, and send out his Spirit till the nations of the earth are brought into his kingdom.

The Rev. Mr. Wilkes pronounced the benediction and the audience retired.

Thus closed, happily and with a blessed spirit, the week of Anniversaries. The meetings were not so numerously attended as in some years past, but they were sustained with higher interest, and we trust their power will be deep and permanent in the hearts of all who enjoyed them.

CHRISTIAN REGISTER.

BOSTON, MAY 31, 1845.

ANNIVERSARIES.

The occasion, to which we have looked forward with much interest, has come and gone. The concentration of all the religious denominations, and moral and philanthropic associations, to whom the week that is now closing is given up, in this city, is one of the most characteristic, expressive, and, in its various influences, important developments of the public character. This gathering, from opposite quarters, and the remotest extremities of the land, of the sons and daughters of New England, and of those who breathe their spirit, and appreciate their principles, must be regarded, as a custom eminently appropriate, gratifying, and promotive of the objects which the fathers had at heart, and their descendants ought to cherish.

One of the most interesting and delightful circumstances of the occasion, is the opportunity it affords to observe, and measure the advancement of the people in the traits of a real Christian civilization and refinement. Any one who visited the various meetings, last year, and this, cannot have failed to notice the improvement which is indicated, in the tone and spirit of the occasion. All seem to have reached a higher point of view, and to recognise more fully the obligations of Christian charity and mutual respect.

We were particularly pleased to observe that those meetings where there was no reason to apprehend any expressions of violent conflicting sentiments, or any manifestation of fanatical excitement, were patronized by an increasing relative attendance and public interest. Where benevolence was to be promoted, and the spirit of love was expected to prevail over all others, there did the people most delight to congregate. The meetings of the 'Bible Society,' the 'Peace Society,' the 'Prison Discipline Society,' were attended by large and most interesting audiences. The 'Unitarian Collation,' and the 'Unitarian Association Anniversary,' were thronged by crowds whose hearts were bound together in love, which reigned over all that was uttered, and beamed in every countenance.

In another part of our paper we present a record of the most important items, relating to the principal Societies which have held their Anniversaries during the week. We proceed now to give, in greater detail, what our readers will expect from us and in which they will be more particularly interested. As matter crowds upon us, we shall claim but the briefest space for any general remarks of our own. Suffice it to say that, notwithstanding all the perplexities which have disturbed, and all the fears that have alarmed, some among us, during the last year, at no time have the brethren of our faith come together in greater strength, or in a better spirit. At no time, have we felt more confirmed. And never, have the friends of Unitarianism and Liberal Christianity gone back to their several posts of duty and fields of labor, with greater encouragement to perseverance, greater confidence that God is with them, or greater assurance that their efforts are really promotive of the reign of Christ upon the earth, in the hearts and lives of men.

UNITARIAN FESTIVAL.

This joyous and animating meeting realized the highly raised anticipations of the vast assemblage it brought together. The Unitarian Laymen of Boston, on this occasion, extend their hospitalites, to the entire clergy of their faith. They invite all the Unitarian ministers of the land to come, with their wives, to partake of the expressions of their respect, gratitude, and affection. The large Hall over the Passenger Depot of the Western Railroad—150 feet long, and about 60 broad—was filled with tables spread with bounty, and adorned with flowers. 916 guests, of both sexes, and from all parts of the continent, were seated around them. It was a beautiful and glorious spectacle,—zeal brightened by intelligence, enthusiasm guided by reason, sympathy of faith expanded by the widest charity, shone over, and illuminated that vast multitude. The most venerable and illustrious citizen of the United States presided; and he was a fit representative of the spirit of the meeting.

Upon coming to order, Mr. Lewis G. Pray, chairman of the Committee of the Boston Unitarian Layman, in a clear and distinct utterance which was heard to the distant extremities of the Hall, and in a very graceful and happy expression and manner, extended to their guests an appropriate and cordial greeting. The Rev. Wm. P. Lunt of Quincy, the Pastor of the President, invoked a blessing upon the occasion, in words so suitable to it, that we have thought that they would help to awaken, in the reader, the same sentiments they did in the hearer, and we have procured them, as follows:

Almighty Father! Our waiting eyes are lifted to thee for thy blessing on this interesting occasion. We bless the goodness of our God for the happy circumstances under which we are now assembled. We have come hither, to present ouselves before the Lord, with the tribes of our Christian Israel, under the guidance of thy servant, whom thou didst aforetime give as a Leader to thy whole people, and under whom, by Divine favor, the whole people greatly prospered;—that, with united minds, and in the communion and fellowship of a like precious faith, we may rejoice before thee with a solemn joy;—that we may gratefully recount our Christian privileges;—and that we may encourage each other's hearts, and strengthen each other's hands for the work which yet remains for us to do.

In the food which is spread before us on this festive board, we would recognize the bounty of that Providence by which all creatures are fed; and, in that Religion which makes us one in heart and hope, we would adore thine unmerited grace. May we partake of thy bounty with thankful hearts. May that Religion, whose fruits are joy, and love, and peace, shed its influence upon all our minds; that so whatever is proposed, or said, or done on this occasion may tend, in some humble degree, to promote thy glory, and the honor of thy Son, our only Mediator and Advocate, Jesus Christ. Amen.

—

At the conclusion of the repast, the Honorable John Quincy Adams, President of the day, rose and addressed the company in the following speech.

Fellow Citizens:

Christian Brethren and Sisters,—Although myself here as an invited guest, I have been requested by the Committee of Arrangements of the Association to enjoy whose hospitality we are here assembled, to preside at this meeting, and in their name to bid you a hearty welcome. I had once before been kindly invited to perform the same service; but my necessary absence from the Commonwealth at the time of the celebration had deprived me of the pleasure of accepting the invitation. In the early ages of Christianity these assemblages were called Feasts of Love, and although we are here as the members of one variation of the Protestant Churches, yet it is not a sectarian spirit in which we meet, but in a meek and quiet spirit—in the spirit of Christian charity and of mutual toleration. We meet as brethren and sisters of one great family—not in hostility to others—not even in the spirit of controversy, but in the sentiment of the Roman Catholic poet who said,—

'For modes of faith, let senseless zealots fight;
His can't be wrong, whose life is in the right.'

It is in this spirit that I esteem it an honor to have been permitted to participate in this friendly and social meeting, and though conscious of my comparative unworthiness to preside over it, to undertake that pleasing duty in deference to the twice repeated request of the Committee of Arrangements of the Society. I have hoped that the smallest mite of exertion which any one individual could contribute to smooth asperities and to promote the harmony of Christians, and of Christian Churches with one another might be as successful as at this present emergency it is seasonable. In the month of November last, at the invitation of a highly respectable Presbyterian Society at the city of Washington, I cheerfully consented to serve them as their lay delegate at the numerous convention held at Baltimore to promote the religious observance of the Lord's day. I was not a member of their Church, but a mere pew-holder in their house of worship, and a frequent attendant at their divine service, listening with edification to the discourses of their pastor, the Rev. James Knox. No profession of faith was required of me at that Convention, which might have been attended in the bonds of mutual toleration and charity, by Christians of every denomination. Diversities of opinion were manifested and discussed at that Convention, with regard to the time and manner of observing the Sabbath, but without a sympton of sectarian dissension. The proceedings of the Convention have been published and widely circulated. I hope they have done useful service to the community. Without calling upon the Legislative authorities of the Union or of the States, for the carnal weapons of the law to enforce the observance of the Lord's day, they confined themselves to the spiritual armory of religion—to exhortations—to friendly counsel—to urgent entreaty to the young and the gay—to the man of business and the man of toil—to the owners and conductors of the steamboat and the railway—to the wealthy capitalist and the indigent laborer—and by appealing at once to the individual interest and to the social feelings of them all, with the soothing voice of persuasion, allured them at once to their own good and to that of their neighbors.

And this meeting of social festivity, graced and sanctified by the presence and participation of the fairest part of creation, though confined to Christians of one denomination, and holding with regard to certain points of doctrine, a belief differing from those of other Churches with which they would readily hold communion, is in my estimation of no sectarian character. In the earliest age of Christianity it was by witnessing the Love Feasts of the disciples of Jesus, that the unconverted heathen was brought to exclaim—'behold how these Christians love one another'—and if to any denomination of Christians that law of universal love, acknowledged by all to embrace the whole compass of the Gospel dispensation, should be most emphatically dear, should it not be to that which comparatively small in numbers dissents from the rest only under the convictions of a conscience not under their own control!

To such festivals, the *time* also appears to be peculiarly appropriate—a time when symptoms of internal commotion, yea, of internal convulsion are agitating the bosom of many, if not of all the Churches of Christ.—In France the portentous aspect is seen of the Church of Rome in the presence of the Monarch at variance with the University of France.—In the British Islands, the Church of England and the Church of Rome find no resource to rescue them from the political dissolution of the United Empire, but the fascinating charm of a war with these United States, while the Church of England herself is gasping in agony to return to the transubstantiation, and auricular confession and money-bought indulgences of the 15th century of the Church of Rome. In our own country—No!—let us turn our eyes from the scenes passing before them, in the Protestant Episcopal, the Presbyterian, the Methodist and Baptist Churches—let us turn away our eyes, not in enmity to them, but to watch and pray for them—to meditate on the causes of their dissensions, and on the remedies they are resorting to, to heal them—to watch, that the infection of their distemper may never reach ourselves—to pray that some balm, and some physician in Gilead may be found to save or to retrieve them from the remedy of self-inflicted dissolution.

And in the example of this festal union, and in the self-evident truth of universal freedom founded on universal love, let us recall them in fraternal affection, to the fundamental principles of the Christian faith.—Let us teach them, by the example of harmony among ourselves, how good and how pleasant a thing it is for brethren (and sisters) to dwell together in *unity*—and let us assure them *all* that when they have found a charmer and a charm to sooth them into harmony among themselves, we shall be ready and rejoiced to receive them, discarding all points of doctrinal dissent, as brethren and sisters, to our arms.

Rev. Dr. Peirce followed Mr. Adams in his happiest manner. In referring to his own age, which, however, is only indicated to an observer by his white locks, which Father Taylor compared to the flowering of a sanctified almond tree, Dr. Peirce said that the next senior minister of the Boston Association, present on the occasion, was born the year he took his degree at Cambridge.

Dr. Willard formerly of Deerfield, followed, who, although deprived of the enjoyment of the scene as an object of sight, entered into its spirit of Christian love and gratitude with all his heart. Deacon Samuel Greele, expressed the feelings of the whole body of Liberal Christians, present and absent, in a tribute to the memory of his classmate, the late Hon. Leverett Saltonstall. Mr. Greele spoke as follows:

Mr. President,—I have been reminded by the remarks of the venerable gentlemen, who have preceded me, of that passage in the Scriptures, which saith there were giants in the olden days. I am rejoiced to find, that some of those giants in intellect and heart still live to gladden us with their presence, and to enlighten us with their wisdom.

I rise simply to express my interest in this Anniversary, and my sympathy with its designs and purposes. It has often been said that we of these nothern climes are a dull and phlegmatic people—that we have no Saints' days, and very few holidays of any kind. While England has her Saint George, Scotland her Saint Andrew, Ireland her Saint Patrick, and France her Saint Dennis, each with an appropriate Anniversary, we of New England have not a single canonized Saint, unless Saint Jonathan be one, and no national festal day except our home-loving-home-gathering thanksgiving day. Amid this dearth of holidays and Saints' days, I would say blessed be the man, whoever he may be, who has inserted another festive day in the Unitarian calendar. This may be considered the All Saints' day of Unitarians—for it assembles many of both sexes from the sunny hill sides, and the verdant vallies, as well as from the bustling cities of New England, who are as worthy to be called Saints, as any in the Romish calendar.

It is a beautiful custom in the older countries to visit on their All Saints' days the graves of the departed, and to plant them with flowers. Let us on this occasion visit with pleasant memories the graves of Ripley, Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood and Damon. I will add to this list the name of Saltonstall. Mr. President, as you knew him well, and appreciated him highly, I am confident that you will assent to what I shall say of his human virtues and his Christian graces. Layman as he was, he was endowed with those virtues and graces, which would adorn any station, or any profession. A warmer, more affectionate heart never beat in a human bosom. But all the impulses of that heart were regulated by enlightened reason, a tender conscience, and Christian principle. He was a uniform and consistent Unitarian. Though he loved all who bore the name and the image of the blessed Savior, yet his principles, as a Unitarian Christian, were inexpressibly dear to him. Wherever he journeyed, and wherever he resided through life, whenever our Unitarian brethren assembled on the Lord's day for religious purposes, he was ever found in their midst, whether they met together in a splendid Church, or like the first disciples in an upper chamber.

As Mr. Saltonstall lived, so he died, a Unitarian Christian. A few hours before his death he sent this message to some of his dearest friends who are of the orthodox persuasion. 'Tell them,' said he, 'that as I have lived, so I die a Unitarian Christian, and that I have found my faith sufficient to sustain and comfort me in this trying hour.'

I trust that our recollections of the departed will not prove barren reminiseences. May these recollections stimulate us to imitate their virtues; and then pleasant memories, like sweet flowers, yea like forget-me-nots, will cluster around our graves, and our very names will be fragrant like unto theirs.

Dr. Gannett, after giving an interesting account of our brethren at Montreal, whom he had recently visited, introduced one of their number to the company, announcing that he bore a name dear to the Unitarian Christians of Great Britain and Ireland, and who, in the following speech, showed that he was worthy to bear it.

Mr. Hincks of Montreal said he rose on the present occasion under feelings of much embarrassment. He could not plead the hacknied excuse of being altogether unaccustomed to public speaking, for having been long actively engaged in political life, he had frequently been called on to address large assemblages of his fellow countrymen. On the present occasion however, he had to speak without the slightest preparation, it having been intimated to him by his Rev. friend (Dr. Gannett) only a short time before the meeting that he would be expected to say something with regard to the prospects of the Unitarian cause in Montreal. And he (Mr. H.) felt his embarrassment much increased when he reflected on the character of the assemblage which he had now the honor of addressing. An assemblage in which was concentrated a great portion of the intelligence and talent of the far famed Capital of New England. He (Mr. H.) would most certainly have declined addressing such an audience without preparation had he not felt that he would neither do justice to his own feelings nor satisfy his Unitarian brethren in Montreal were he to decline availing himself of such a favorable opportunity of giving expression to the heart-felt gratitude entertained by them towards the Unitarians of the United States, and more especialy of New England, for their late generous assistance, by which they have been enabled to provide themselves a temple, which had just been dedicated under the most favorable auspices to the worship of the one living and true God.

It was perhaps difficult for those by whom he was now surrounded, and who probably had never been deprived of the comfort of being able to worship the God of their Fathers, according to the dictates of their own conscience, to appreciate the feelings of those who like him (Mr Hincks) have been for many years deprived of this high privilege. A brighter day however had at last dawned on the Unitarians in Canada, and he entertained sanguine hopes that the good seed which had been planted would bring forth fruit abundantly. It was but justice to the Unitarians of Montreal that he (Mr. Hincks) should remind their friends here that when their respected pastor (Mr. Cordner) made his appeal for assistance, to the Unitarians of the United States, he was enabled to show that there had been no want of zeal or energy on their part. They had not, like the indolent peasant in the fable, prayed for the assistance of Hercules, until they had first put their own shoulders to the wheel. The subscriptions of the Montreal Unitarians to the building fund of the church, were in proportion to their means large, he might almost say munificent. They were however compelled to invoke the assistance of Hercules and most generously had it been offered. The present state of the Montreal Unitarian Society was, he was happy to be able to state, most satisfactory. Their numbers were rapidly on the increase, so much so indeed, that he (Mr. H.) had no doubt that their present church would at no distant day, prove too small. Their little periodical, the *Bible Christian*, was doing much good, being circulated principally among those who, scattered over the country, had no opportunities of public worship. It was in the newly settled districts that the dissemination of our periodicals and tracts is calculated to be of most service, and he (Mr. H.) thought there was no better mode of promoting the success of the cause than by providing for their gratuitous distribution. He (Mr. H.) would desire once more to convey to the Unitarians of the United States on behalf of himself, and his brethren in Canada, the assurance of their gratitude and esteem, and he had also to thank them personally for the kind reception that he had met with.

Rev. Mr. Osgood, of Providence, followed and bore testimony to the value of the services rendered, by our Unitarian scholars, in the cause of religion and truth. Rev. Mr. Gage of Petersham, expressed the thanks of the Unitarian clergymen in the country, to the Boston Unitarian Laymen, for the happy scene to which they had invited them. Rev. Mr. Elliott of St. Louis, Missouri, then rose, and the company were delighted to hear his voice, and to listen to the cheering narrative he presented of the abundant fruits which are already beginning to be gathered from the seed planted there. Dr. Dewey of New York was called out, and addressed the meeting in his own peculiar style of deep feeling and valuable thought. Rev. Mr. Bradford of Bridgewater followed, and after him,

Rev. W. P. Huntington, of Illinois, said that no one present could with any consistency doubt the liberality of the body of Christians who have provided for this gathering In illustration of this principle, they not only place talented and eloquent preachers in the pulpit, and send forth ably written tracts and periodicals to the remotest regions of our country, but they receive us into their hospitality with a welcome which puts the stranger entirely at his ease, and makes him feel at once as if he were amongst old friends. Sir, said he, I need not say that I approve of the collation. But this is only a single and comparatively an unimportant feature in a vast and beneficent system of principles, institutions and measures, which make you and those who act with you worthy to be the leaders of one of the most enlightened bodies of Christians in this country. Though a stranger in the midst of these festivities, I could not forgive myself, should I omit to express my gratitude to the good people of Boston for furnishing brethren of our precious faith, from various and distant parts of our land, with an opportunity to come together and exchange friendly greetings. For my humble self, I am present at your anniversaries this week, from a distance of some 2000 miles. It has been my duty, during an absence from New England of several years, to minister to a small flock in the interior of the State of Illinois, and to preach in the destitute vicinity round. And it may not be easy for clergymen present, the proximity of whose parishes is such as to enable them to exchange ministerial labors almost every Sabbath, to enter into a full conception of the loneliness of one, who, during that entire period has seen the faces of only *two* brethren of the Unitarian name, and that at an interval of two long years; or the emotions which overwhelm his mind, when he finds himself at last in the midst of such a concourse of brethren as this. Four years ago, sir, the people among whom I have been laboring were without a temple, in which to worship God. Partly by their own subscriptions, and partly by means of aid obtained from a distance, they succeeded in building a house of worship; but its completion cost much more than the original estimate, and left them encumbered with a considerable debt. When this was pressing upon them like an incubus, and threatening to extinguish the society, two churches in this city, or rather their noble-hearted women, chiefly by the proceeds of a fair, placed at our disposal the means of cancelling every pecuniary obligation. I am glad to have this opportunity, in my own name, as well as on behalf of those to whom I minister, to thank those ladies, and all who co-operated with them in that friendly act. And although my success in the peculiar work of an evangelist has been small, compared with that of many in your older and more populous parishes, I am not discouraged; and can truly say, that, upon the whole, our Church stands on better ground than ever before. So much for the liberality of your Churches. But let us not forget that we all claim the name of Liberal, in another sense; and let us, without compromising the interests of essential truth, be true to our professions in this respect. I will not detain you longer. I shall not soon forget the happiness which this day has brought along with it. It will continue to cheer me, as it has done many a time, when contending against prejudice and misrepresentation, to remember that some of my best friends and allies, are amongst the enlightened, benevolent and pious, who surround me this day.

Rev. Mr. Briggs, of Plymouth, followed in a brief speech expressive of the peculiar sensibilities awakened by the occasion.

Hon. Stephen Fairbanks, of Boston, moved the appointment of a Committee of nine, to prepare a similar Festal gathering next year. The following gentlemen were chosen.

Ebenezer Dale, Calvin W. Clark, David Paige, Joseph Eustis, William Thomas, L. G. Pray, J. T. Hayward, S. H. Barnes, W. D. Coolidge.

At this stage of the meeting, John G. Palfrey, Esq., Secretary of the Commonwealth, was called out. Some allusion had been made to his recent genuine abolition procedure, in the emancipation of certain slaves which had come to him by inheritance. It created such an enthusiasm of approbation in the company, that Dr. Palfrey could not escape, and he yielded to the necessity and made a most eloquent and thrilling speech. After treating admirably the topic enforced upon him by the meeting, he announced his unwavering devotion to the cause, which in former years, felt the valuable services of his great learning and industry, and declared himself a Unitarian of the Unitarians. After him, Rev. Edward T. Taylor of the Seamen's Chapel, who, although a Methodist, delights to accept the hospitalities, and to reciprocate the Christian affections, of his Unitarian brethren, and whom we love to call 'Father Taylor,' delivered a speech, which cannot be described. We have heard him often, and admired his eloquence; but, never before, did we experience its peculiar, unrivalled, indescribable power. The strongest common sense clothes its profoundest maxims, in a native splendor and unstudied force of illustration, perfectly delightful.

The Addresses were closed by an eloquent speech from Hon. S. C. Phillips, partaking of the character of a review and conclusion. And the following may be considered as the spirit and substance of his remarks. We present it from recollection, and, as conveying an impression of the general character of the meeting.

Mr. Chairman,—The motive which originated the festival, that we now enjoy, was, if I understand it, to cherish and strengthen the sentiments of sympathy, friendship and esteem; it was to be a medium of intercourse and intimacy between the community of Liberal Christians in this city, and those, in our broad country around us. For Boston, sir, is both by friends and foe regarded and called the head quarters of Unitarianism. And this, sir, is a Boston 'notion.' The thing was here conceived and born. It is also Unitarian. And the question, before us, is, whether this thing, be *good or evil*. A good tree, sir, cannot bring forth evil fruit; neither, can an evil tree, bring forth good fruit. Every tree is known by its fruit. This, sir, is Scripture. It is incontrovertible. It is the fire which tries every man's work. And we wish, sir, that Unitarianism may stand or fall by this principle. And we know, that it must stand or fall by it. God's providence so ordains. If a thing be right and true in its motive and spirit, it is of God and ye cannot overthrow it. I know, sir, that our opponents give us a bad name. They say that Unitarianism is '*a blast*;' a mildew; a killing frost. They say it has 'blasted' the University at Cambridge. But, sir, they give us no proof. They furnish no specifications. They do not pretend that learning is blasted there. That order and good morals are blasted. That classical and biblical literature are blasted there. No, sir, they acknowledge all these to be in a healthy and a fresh state. And yet, *the blast* of Unitarianism is upon it.

The venerable incumbent of the chair referred us to the primitive Christians. They had a practice similar to ours. They held what they denominated *feasts of love*. They expressed, and were designed to cherish, the sentiments of sympathy, friendship and good will.

And what, sir, have we seen and heard here this day? One brother commends another for having liberated some fifteen or twenty slaves. The other rises and declares it to have been no more than the simplest act of justice. For, says he, I was born in Boston. I was educated an Unitarian. And, had I not done it, I should not have dared to lift up my head and to show my face among you to-day. As a Unitarian Christian, I had no more right to retain those persons in bondage or to sell them, than they had to do the same thing to me. It was no more a matter of merit in me to liberate those slaves, who had come into my possession, without any act of mine, than it is to pay my toll at the bridge, or my tavern bill on my journey.

The attention of the meeting was relieved at intervals, and the interest of the occasion heightened, by the following hymns, in which the company joined, under the lead of excellent singers of their number, and accompanied by a fine organ.

BY R. W. BAYLEY.

Come, blessed Savior, come,—
Thy presence with us give
As at thy parting feast of love;
That loving we may live.

Come, gentle spirit, come,—
Bring visions of the past;
Unseal our eyes, unveil our hearts,
To taste the rich repast.

Come, gentle spirit, come,—
Attend this feast of love,
Where thy disciples would attune
Their notes to harps above.

Come, gentle spirit, come,—
Breathe peace harmonious here;
Make this a Heaven of earthly days,—
'T is Heaven when thou art near.

—

BY REV. R. C. WATERSTON.

Oh, God of Light and Love,
Look from thy throne above,
And bliss impart;
While we as brothers meet,
Holding communion sweet,—
Make thou our joy complete,
Bind heart to heart.

And as the opening Spring,
From the brown earth will bring
Flowers into birth:
So may thy truth be heard,
So by thy glorious word,
May every soul be stirred,
O'er all the earth.

God bless the Christian band
Who through our wide-spread land
Go forth in might;
Where Western rivers blend,
Where ancient forests bend,
May they the truth defend,
And scatter light.

And o'er the ocean wide,
Of the Atlantic tide,
Bless those we love;
Touch them with holy flame,
As in Jehovah's name
They to the world proclaim,
Truth from above.

Bless thou the patriot sire,
Who warm with freedom's fire,
Spreads light abroad;
He like a rock has stood,
Mid strife of fire and flood,
True to his country's good,
True to his God.

We think of souls now fled,
The high and sainted dead,
Whose names are dear;
Here glowed their purest thought,
Here Ware and Channing taught,
Oh, may the work they wrought,
Inspire us here.

Great God, with Heavenly power,
Fill thou this festal hour;
Make us as one;—
May we united be,—
Keep us from error free,—
True to Thy Word and Thee,—
True to thy Son.

—

BY LEWIS G. PRAY.

Around this board we 've met again,
In festive joy to join;
Then be our first, our richest draught
From days of Auld Lang Syne:
Those days of auld lang syne, my friends,
Those days of auld lang syne,
When round this board in festive joy,
We met in auld lang syne.

Another year has passed away
In labors all divine;
O, God! now grant us comforts rich
From thoughts of auld lang syne.
We've preached the faith, we've held the staff.
To those of auld lang syne,
O let such comfort come to all
Our friends of auld lang syne.

Trials beset the path we tread,
Our Master's Cross the sign;
But let us bear it bravely up,
As those of auld lang syne.
They braved the storm, they stood the rack,
For truth in auld lang syne;
Guard we the Bible and the Cross,
As those of auld lang syne.

Around are hovering gently near,
Their robes with radience shine,
The dear, departed dead, who taught
In days of auld lang syne.
Did not their spirit o'er us move
In days of auld lang syne?
And shall we let it pass away
With days of auld lang syne?

No, no! we pledge ourselves anew
With fervor at this shrine,
That we will bear the Ark of Truth
As those of auld lang syne.
That truth divine the Savior brought
To those of auld lang syne,
We'll bear it on while life shall last,
As those of auld lang Syne.

We hope that our Boston friends will bear in mind, in their future arrangements for this Anniversary Festival, that, from year to year, as the interest of the occasion becomes known, there will be a continually increasing desire to partake of its satisfactions and enjoyments. We trust that, in the progress of all enterprises among us on a constantly enlarging scale, some exigences of commerce, or Railroad conveniences, will require the erection of a Hall twice as large, for it would soon be crowded.

UNITARIAN ASSOCIATION.

The meeting of the American Unitarian Association was opened with prayer by Rev. Mr. Farley of Brooklyn, N. Y.

The Chairman, the Hon. Stephen Fairbanks, called for the proceedings of the last annual meeting which the Secretary read.

Rev. Mr. Farley then called up the Resolution which he introduced a year ago, proposing an alteration of the 5th act, of the Constitution. The Resolution was as follows:—Resolved that the 5th act of the Constitution be amended, so as to provide for the election of five directors instead of three, two of whom should be Laymen. Mr. Farley then stated that he had recently received a letter from Rev. Dr. Gannett, stating that after deliberate consideration at several meetings of members held in this city, it had been agreed to propose a substitute for his proposition, that he had found the substitute covered all the ground of his proposition, and provided for the introduction into the Executive Board of a larger portion of Lay influence than now existed, and which he deemed very desirable, indeed necessary, he was willing that his own Resolution should lay on the table, in order that the substitute might at once be brought before the society; what he especially desired was, a result which should unite all the members in giving the Executive Board and the association itself, the greatest possible energy and efficiency.

Dr. Gannett not being at that moment in the room, the chairman called on Mr. G. G. Channing who was the agent of the Missionary Board, and had been present at the Conferences alluded to, to make a statement. Mr. Channing then gave a history of the origin and progress of the missionary movement—and of the efforts recently made to remedy the defects in its present organization especially in its relation to the American Unitarian Association.

Dr. Gannet having come in, and being called on, stated, that the plan alluded to, had been agreed upon, after five friendly conferences and that the freest interchange of opinions had been had, and which he would read:—It provided as a substitute for Mr. Farley's Resolution, that act 5 and 6, should be altered:—

The chair decided that according to the article in the Constitution regarding amendments, it was in order to move the substitute, so far as relates to the 5th act, but not to the 6th. *That* would be a new proposition, and must lie over to another year.

Here the numbers had so increased that the meeting was adjourned to the Church in Federal street which was densely crowded. Dr. Dewey, as President of the Association (in the place of Judge Story, who declined a re-election) took the chair. An appropriate prayer was offered by Rev. Mr. Livermore, of Keene. The annual Report was read by the Secretary, Rev. Charles Briggs. Rev Mr. Lothrop offered the following resolutions:

Resolved, That we regard the publication and distribution of Tracts, faithfully prepared and judiciously selected, of a mingled doctrinal and practical character, as one one of the simplest, most direct and efficacious means of diffusing Christian truth and promoting Christian righteousness, and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labors, as one of the most important of the modes of operation originally contemplated by this Association.

Resolved, That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined and thoroughly furnished clergy to take the charge of our Churches and defend and diffuse the truth as it is in Jesus to be an object of the highest interest and importance, and that we cordially approve of the efforts made and the aid extended by the Executive Committee, in establishing a Theological Seminary at Meadville, Penn.

Resolved, That we regard missionary efforts, the strengthening of feeble Churches, and establishing new ones, and the sending forth of preachers into the waste places of the land, in New England as well as in the west, as an object to which the attention and efforts of this Association, and of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, and that we are encouraged by the result of past labors in this respect, to more zealous and persevering efforts.

The meeting was addressed by Messrs. Farley of Brooklyn, N. Y., Holland of Rochester, N. Y., Bellows of New York city, Harrington of Boston, Whitman of Portland, Bulfinch, formerly of Washington, now of Boston; Fuller of Belvidere, Illinois, who has also visited Iowa and Wisconsin,—Jones of Manchester, N. H., and the President. It was altogether as interesting and gratifying a meeting of the Association as we have ever attended. We give the speech of Mr. Harrington, because it presents views of importance respecting our brethren in Hartford, who were remembered by all the eloquent speakers with particular interest.

In our last paper, owing to one of those misunderstandings to which all are liable, and which can hardly be explained, instead of laying the corner stone of their new Church, it was stated that it was dedicated last Saturday. It will be an elegant Gothic structure, and we are sure that in its successful completion the whole Unitarian body will take a lively and generous interest.

Mr. Harrington in substance said—following Mr Bellows of New York.

I rise to express my agreement with all that my brother Bellows said; but especially to confirm what he has stated concerning Hartford. I have felt some anxiety, lest an impression should get abroad that the society there has been premature and extravagant in its operations respecting the erection of its new Church; and that thus the fountains of sympathy and help should be sealed up toward it.

It would be well that the general community should know the spirit that actuates our brethren of the faith in that city. I am conversant with their circumstances, and know well their purposes; and among all the places where I have ministered, I have found nowhere so noble a zeal, sustained by so vital a religious faith. I have nowhere received so strong a grasp of spiritual fellowship, and have nowhere witnessed so generous pecuniary sacrifices.

Eighteen thousand dollars, to some, may sound large as the cost of a Church erected by a new and feeble society,—but, sir, a sum that may seem extravagant under some circumstances, may seem almost niggardly under others. Great things in one place, may be very small things in another place.

Suppose, sir, a proposition were made, to erect in New York, on Broadway, where the Church of the Messiah now stands, a religious edifice, which should cost only $18000! why, you would say such an appropriation savored of *folly*. A Church of respectable appearance, to seat one thousand persons, could not be built in Boston for that money, and including the land, not for double the money. We must remember what Hartford is—its antiquity, nearly as old as Boston, its wealth, its habits, its respectability, its tastes, and we must have a Church there *in keeping* with these things. It is easy to deride tastes, predilections, habits, but it is not wise to do so. There is no portion of our natures, of our characters, that is to be so carefully heeded, under many circumstances, as these. Tastes are inflexible, are capricious, are unreasonable; and when one would, in the Apostolical sense, be all things to all men to gain great points, he must respect these tastes a little; at all events he must yield to them somewhat.

There is a view, in which the beautiful, the congruous, the tasteful, is to be regarded as eminently the *useful;* and if by furnishing beauty, we secure utility, we have but one course to pursue.

I might illustrate this point by remarking, that a man might preach high and holy truth, in ill-fitting, tattered garments. The truth he preached, would be none the less truth, because proclaimed by one with his coat out at the elbows; yet between the truth so preached and the hearts that were to receive it, *something* would be likely to intervene to deaden its speed and enfeeble its impression. But this is human nature; and the best counsel that could be given to carry that truth home to those hearts, would be to say to the preacher, 'You had better go to the tailor, and get a whole and *well-fitting* coat.'

In my estimation, the Hartford Society have taken the right view of things; and I trust that this community will give them their free sympathy, and that this association will not neglect to consider their case as one of great moment.

Mr. Harrington before sitting down, alluded to one other point, which he considered of paramount importance, namely, that of concentrating appropriations instead of dispersing them. Seize the great, central spots—said he—give largely to them; make them self-subsistent; do not let your bounty ooze out, in a drop here and a drop there, which must speedily evaporate, imparting but limited and temporary refreshment, but let the minute contributions converge into a stream that shall not dry up or intermit; giving permanent strength and gladness; nourishing the societies founded in these growing and promising places, into healthy and vigorous life, and enabling *them* to send the stream onward through other deserts.

BERRY STREET CONFERENCE OF UNITARIAN MINISTERS.

In the course of interesting discussions, which, on several points, have occupied this body, Dr. Dewey presented a communication accompanied by the following resolution:

Resolved by a member of this conference, from the Pennsylvania Christian Conference, through Elder J. J. Harvey, on the subject of Christian Union, that the Conference receives with pleasure the hand of fellowship thus stretched out to the religious Body which it represents and expresses in return, its friendly and hearty sympathy with the Pennsylvania Christian Conference, and with that convention in general which denominates itself Christian.

After debate, the resolutions were passed, with a most cordial and grateful unanimity, and we trust that the union and fellowship now formed between us and the great denomination of Christian will be confirmed and perpetuated, and be the harbinger of a general good will and Christian union among all the followers of Christ who call no man master.

Dr. Dewey delivered the annual address at the Berry street Conference, on 'Duty in reference to opinion,' which was one of his greatest productions.

SUNDAY SCHOOL SOCIETY.

The Seventeenth public Annual Meeting of the Sunday School Society, was held on Wednesday evening, at Rev. Dr. Gannett's Church in Federal Street. The Hon. S. C. Phillips, the President of the Society, in the chair. The services were a Prayer by Rev. Cazneau Palfrey of Barnstable; the Annual Report by Rev. R. C. Waterston, and Addresses from Professor Brooks of Boston; Rev. Jason Whitman of Portland, Me., Rev. A. B. Fuller, Belvidere, Ill., Rev. A. A. Peabody, Portsmouth, N. H., Mr. Alger of the Divinity School, Cambridge. Rev. Dr. Dewey of New York, and Hon. S. C. Phillips, who closed the meeting, by paying a truthful, affectionate and eloquent tribute to the memory of Hon. Leverett Saltonstall, having especial reference to his religious character, his services as a Sunday School Teacher, and his parting words, feelings and counsels. A choir of children were present, whose artless notes, in the intervals of speaking, were truly delightful and refreshing. The Church was *thronged* at an early hour; and the whole services were of a character long to *be remembered*, and left an impression *in behalf* of the Bible, of *sound religious teaching*, of practical piety, *and the* cause of truth and duty in this regard, of a deep and solemn character.

We hope to give a more full account of this meeting in another paper.

CLERICAL DISCUSSIONS ON SLAVERY.

A friend has given us, in a communication, an account of the meeting of several of our clergy at Ritchie Hall for the purpose of considering their duty on this subject. It gives us great pleasure to present, particularly, to our readers the following remarks on the occasion, by Rev. F. H. Hedge, of Bangor. It is part of a speech, drawn out at the moment, and as it told with power at the time, so it may be read with benefit, at all times. He spoke as follows:

'There are three stages of Reform, each of which has a character of its own. The first stage is that of simple *protest* against some prevalent mischief or vice—a voice in the wilderness, crying Repent! to all who are guilty in that kind. These early reformers are beloved of God and man, because they love God and man, and because they make it apparent that love is the only motive which actuates them. This was the position and character of John Baptist. He was content to be a voice in the wilderness. He did not go up against Jerusalem and attempt by the aid of his countless followers to dislodge the Pharisees or to hurl Herod from his throne. He stayed in the wilderness and uttered his cry. He did not go forth *in quest of followers* but stood still and cried, and followers without number came to him. He did not devise active measures to make men reform, he did not even stop to inquire whether they reformed or not.—That was not his concern but theirs. His business was to cry—a voice in the wilderness—nothing more.

There is a second stage, in which the reform spirit has parted with something of its original purity and become mixed with more earthly elements. In this stage the reformer quits his station in the wilderness and rallies his forces in organized bodies, hoping, by this means, to procure the more rapid suppression of the vice at which he aims. Organization for moral purposes may sometimes be expedient or even necessary, but it is always accompanied with evil. The organized reformer is no longer single-minded; he has now a second object beside his original one, to wit, the strength and union of his party. To this he must often sacrifice his private convictions, giving his implied consent to measures which he does not approve, that the union of the party may not be destroyed. He no longer trusts in the power of simple truth.

The third stage divides the reformers into two parties. The one consists of disorganizing spirits who fly to the uttermost limits of negation,—deny Church and State and hold guilty all who worship in the one or cast a vote in the other. It is evident that this party must soon run out. Their very position is suicidal. They cannot stir a step without violating the principle on which they stand. They become pugnacious advocates of peace—nonresistant Ishmaelites who use the olive branch as a war club. The other party in this stage consists of those who still cling to Church and State, and, organizing more deeply than before, direct all their efforts to the acquisition of civil power, in order to crush, by the strong arm of government, the evils which they assail. This is innocent and proper enough in itself. Every man is justified, as a citizen, in giving to his political action that direction which, in his estimation, will best accomplish the highest ends of society. But when a party is organized on this basis, the number of those who, through that party, seek power for wise and worthy ends will bear about the same proportion to those who seek it on its own account that it does in other parties.

This then is the precise position of the Anti-Slavery Reform in this country at this moment. It is a very critical one. Still our duty as individuals—as ministers remains the same. We must not suffer ourselves to be frightened from it. We must not be disheartened on the one hand nor misled on the other by the fierce intolerance of fanatics, who would impose upon us their methods and their measures, and who take upon themselves to denounce all whose names are not written in their books. We must find no apology for indolence or neglect in their perverseness, but keep our own counsel and hold our own course. The thing to be done is essentially the same, but the methods and instruments with and by which we shall work, must depend upon ourselves, and of these no one but ourselves can judge.

Mr. H. then spoke of the sure progress of Humanity which is greater than all organizations or methods, and all generations. It takes from each whatever it can appropriate and casts off the rest. It feeds itself with streams from North and South, from East and West, and grows fuller and purer the farther it flows.—We know not its final issue, but we know that a spirit mightier than itself is co-present to all its course and is guiding it by infallible methods to everlasting ends.'

THE MASSACHUSETTS BIBLE SOCIETY.

The Thirty-Sixth Anniversary of this Society was observed on Monday, the 26th, in the afternoon. The meeting took place in the Central Church, Winter Street. The President of the Society, Rev. Dr. Peirce, of Brooklyn, presided, and in the course of an interesting address from the chair, stated that of the 107 original members, 38 are still living. Rev. Mr. Rogers, Pastor of the Winter Street Church, read the 55th chapter of Isaiah. As the Corresponding Secretary, Rev. Dr. Parkman, is absent in Europe, no Report from the Managers was presented.

Rev. Mr. Rogers read the Report of the Treasurer. The receipts of the year were $3,889,56. The expenditures, $3,000. The general funds of the Society, are $13,470. The Society have made a donation to the American Bible Society, for the purpose of printing an edition of the Bible for the Blind.

Rev. Daniel Butler, agent of the American Bible Society, stated that the institution of which he was the organ, had printed during the year 100,000 more copies of the Scriptures, than in any former year. He exhibited a copy, printed for the blind, in six large volumes, price $20. It has been stereotyped, and the edition cost $10,000.

The Rev. Chandler Robbins of Boston, (Unitarian) addressed the assembly, which filled the spacious Church, in an able and interesting speech. He was followed by Rev. Mr. Burrill, (Methodist) chaplain of the Massachusetts Senate. Mr. Burrill's speech contained many fine passages, and was listened to with gratification. Rev. Mr. Rogers, (Orthodox Congregationalist) also addressed the meeting. He stated that, as he had not been able to procure an address from the Right Reverend Bishop Eastburn, or any Episcopal clergyman, he wished to be considered as a substitute and organ for that portion of our fellow Christians, who failed to be represented by any speaker of their own clergy. Mr. Rogers spoke with his usual eloquence and enforced the claims of the 'Bible—the whole Bible—and nothing but the Bible,' and held it up as 'God's charter of freedom,' 'God's rule of life,' and 'God's way to Heaven.'

AMERICAN PEACE SOCIETY.

The Seventeeth Anniversary was in the Central Church, Monday evening. Samuel E. Coues, Esq., of Portsmouth, the President, was in the chair. Rev. George C. Beckwith, read the Report. More than two million pages of tracts have been circulated in the year. Receipts, $3,400. Expenditures, 4,848,06. Hon. William Jay, of New York, delivered an able and elaborate Address. Judge Jay is a gentleman of interesting appearance. Although not marked with any indication of the infirmity of age, as indeed he is not aged, being in the vigor and maturity of his life, his aspect is impressive and dignified owing to his full head of *gray hairs*, and the stamp of the old school of refinement upon his manners and bearing.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The Forty-Sixth Anniversary. Balance on hand last year, $2,064,13. Receipts of year, added to balance, $26,347,55. Expended on feeble parishes in the State, $7,888,57. Whole sum raised in the State for feeble Orthodox parishes, out of the State, going through the treasury of this Society, $14,154,77—going directly to the same object—that is to support feeble Parishes out of the State, $7,362,27. Total raised in Massachusetts and expended in other States, $21,517,04. Sixty-two Churches in Massachusetts aided. These congregations, thus sustained by the friends of this Society, have also raised for benevolent objects about $3000—being 42 per cent of what they have received.

PRISON DISCIPLINE SOCIETY.

Rev. Dr. Wayland presided, at this, its Twentieth Anniversary. The audience was one of the finest of the season. The Church—Park Street, was filled—with a representation of the best elements of our community. The Report of the Secretary—Rev. L. Dwight, was, as usual, an instructive and most valuable document. We were particularly pleased with the encomium he bestowed upon the labors and services of Mr. Augustus, of this city. The meeting was addressed by George P. Bigelow, and Charles Sumner, Esqrs., of Boston, Dr. Howe of South Boston, and Judge Edmonds of New York.

THE AMERICAN EDUCATION SOCIETY.

The Twenty-ninth Anniversary was held in Park Street Church, on Monday evening. John Tappan, Esq., presided. Beneficiaries aided by the Society, the last year, 345. New applicants, 48—20 less than last year. Receipts, $34,842,46—with balance on hand last year, $37,529,30. Increase over preceding year, $13,096,51; $15,470,59 of the receipts, were legacies. Amount received by the Society and the Central American Society, $51,219,55; $3,212,25, refunded the past year, by former beneficiaries. Disbursements, $35,420,68. Debt last year, $28,000; reduced to $7,630,11. Board of Central American Education have expended $14,423,39.

Rev. Orrin Fowler of Fall River, Rev. Dr. Carrol of New York, and Rev. Dr. Beecher of Cincinnati. addressed the meeting.

MASSACHUSETTS TEMPERANCE UNION.

Its Anniversary was in Winter Street, Central Church, Wednesday evening. Dr. Charles H. Jewett read the Report. Hampden is the only county, in Massachusetts, where the sale of intoxicating drinks is allowed by the civil authorities. Intemperance is said to be increasing in Boston.

PHONOGRAPHY. This beautiful science, to which allusion was made in this paper last week, continues to be taught in this city by Messrs. Andrews & Boyle. We again ask attention to the subject. Nothing else, it is believed, is necessary, to awaken interest in it, and to induce all active minds whose circumstances will permit, to acquaint themselves with it at once, and thus avail themselves, early, of the advantages which it rationally promises to the intercourse and business of society.

For the Register.

MEETING OF THE CLERGY AT RITCHIE HALL.

An invitation was given by a number of clergymen to their brethren, a week or two since, to meet together on Monday at Ritchie Hall, "to discuss *their duties* in relation to American Slavery.' At the appointed hour, most unexpectedly to those who called the meeting, the hall was filled by persons of both sexes and all parties, among whom there appeared to be many of the extreme anti-slavery party. Many of those, who called the meeting, arose one after another, and said they gave their names with the understanding that it was to be a ministerial conference, to discuss their duties. And it was proposed that the meeting adjourn half an hour to meet again in the character in which it was called. After some irregular discussion, and some taunts by those who had come in uninvited, that the meeting was ashamed to let the public hear what they had to say, it was decided to let the meeting proceed, as it was constituted, until evening, and then have the kind of meeting first contemplated. The discussion was opened by Rev. Mr. Stetson with some strong and eloquent remarks on the extent of the slave power in this country, and the pressing demand for vigorous and united action against it. He was followed by Messrs. Russell, Briggs, of Plymouth, Nightingale, Hedge, Pierpont and others. There was much earnest and eloquent speaking. The principal point of division in the sentiments of the speakers was, as to the extent to which the liberty of speech in the pulpit was enjoyed or exercised on this subject. The discussion was the most direct and warm between Mr. Pierpont and Mr. Hedge on this point. Mr. Pierpont said, that slavery had set her foot on the neck of Christianity, and dictated to the pulpit, what it should say, not only in the south but in the north. Mr. Hedge, said he did not feel any such pressure of public sentiment upon him. He had spoken freely and strongly upon the subject, and always felt that he was at liberty to do much more so.

The meeting then adjourned to half-past seven o'clock in the evening; and notwithstanding what had been said, and the vote that it should be a meeting of clergymen, it was composed of nearly the same materials as in the afternoon. The meeting was addressed by Rev. Messrs. Stetson, Russell, Peabody of Portsmouth, Fosdick, Pettimore, Chapin, May, Hall, and some others. Mr. Bradburn of Nantucket, arose to speak. Mr. Peabody inquired if he was a clergyman. After some rather evasive remarks, which seemed to be ironical flings at the clergy, he was suffered to proceed; and made a speech in his peculiar style, which struck my mind as out of place and indecorous, in a meeting like what that was intended to be. There was much forcible and eloquent speaking; but it was too much in the style of common Anti-slavery addresses, to a promiscuous audience. It had all the excellences, and some of the faults of that style of speaking. There was a want of discrimination, of charity and of affectionate seriousness,

'That weeps in pity o'er the ills,
It wants the power to heal.'

The want of discrimination in many speakers, appeared in the abscence of all distinction between truth and error. The reasoning was, slavery is a great sin, and therefore, every slave-holder or apologist for slavery is a great sinner. But the true distinction is, slavery is a great moral wrong, and every one who is involved in it, believing it to be such, is a great sinner; and every one who believes that under existing circumstances it is justifiable, is in a great error. If you treat a man in error, as if he was a sinner, it is plain you do him an injustice. To this injustice, there was another added, that of condemning whole bodies of men, and the whole character for an single error, or *sin*, it may be. At the bare idea that the slave-holder could be a Christian, a sneer of ridicule ran round the hall; not among those who call the meeting, or who had a right to be there, but among those who came uninvited. Other marks of disorder or bad spirit, were manifested by this class of persons, which marred the meeting; such as a spirit of levity and witticism in connection with the most solemn truths, and the dearest rights and feelings of large classes of persons; noisy demonstrations of approbation, at every smart thing that was said, for or against the Church or clergy. Not that these things were very prominent, but enough so, to make the meeting painful. In a common Anti-slavery Meeting, such things are expected. But in a conference of clergy, to discuss *their duties* in relation to this subject, these things were not only greatly indecorous, but could not fail to frustrate the great purpose of the meeting. It became a meeting for popular excitement; and as such, it was a good meeting. Many of the speeches portrayed very powerfully the evil of slavery. But how is it to be got rid of; whether we are to war against it under the constitution or laws of the land, or are to destroy the union; in what light we are to look at the slave owners as a body, and in what spirit we are to treat them; what ground should be taken, in order that all the moral power of all sects and parties, that are really opposed to it, might be united on this subject; and especially the peculiar amount of obligation resting upon the clergy as such, and the extent to which they should war against this specific sin, in their professional duties; all these questions, were hardly touched. As a conference of clergy, therefore, this meeting must be felt to have been very unsatisfactory. A meeting in which the questions should be discussed ably, and in a spirit of mutual respect and love by the clergy themselves, must be extensively useful. Should they again attempt to hold such a one, I hope none will interfere to prevent it.

For the Register.

CATHERWOOD'S PANORAMA.

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'

'In days of yore it was the fashion for 'Mahomet to go to the mountain' but we, of the advanced and enlightened nineteenth century, may calmly and contentededly await our mountains, at home, while such sublimely interesting pictures grace our 'Athens of America' as Catherwood's 'Panorama of Jerusalem.' 'Scorning the aid of steam, by land or water, we can put a fine morning lovingly upon the shoulder, and go to Jerusalem, to the very gate of Heaven, in fifteen minutes.'

The foregoing paragraph is a quotation from a facetious correspondent, after a late visit to Harding's Gallery to see the Panorama.

Another correspondent thus expresses himself:

Mr. Catherwood's Panorama is a correct delineation of one of the most interesting spots upon this earth, and the hearts of the faithful must thrill with emotion as they gaze upon it; it is hallowed by sacred associations and deep embalmed in the memory of all the followers of him who taught mankind the Heaven of the soul; of him who still leadeth us through green pastures and by the still waters; of him whose precepts, if obeyed, shall make the desolate places a Paradise, and the barren rock a flowing fount; for though the sycamore and cedar shall perish or be cut down; though 'the labor of the olive shall fail, and the fields shall yield no meat, though the flock shall be cut off from the fold, and there shall be no herd in the stalls,' yet will the heart's olive and fig-tree watered by the deep and ever-swelling 'Jordan of his love' flourish and yield, whence shall be garnered the fruits of an eternal harvest.

Yet, yet Jerusalem art thou, even in thy waste places a 'vision of peace,' an Arrarat of rest from the commotions of this sin-deluged world, for thy holy hills and vallies, baptized in the blood of the sinless one; thy Calvary and Gethsemane, witnesses, to myriads yet unborn, of a poor benighted race, who knew not what they did; yet up-bear upon the stained tablets of thy history his love-redeeming power, whose orphean strains moved 'stocks and stones,' and consecrate thee through all time, a deathless beacon.

'Let there be light' was spoke, but light from God
Shines through the cross alone—we kiss the rod.

We have gazed upon this picture of Mr. Catherwood's day after day, and at each succeeding visit with a fresher interest. As a *picture* only, to those who feel no sympathy with its startling story, it is full of truth and beauty. The mosque of Omar, said to occupy the site of that temple built by the

'wisest of all the kings
That on Israels' throne did reign'

is a superb edifice and its variety and grandeur might interest the spectator for hours—the artist has literally bathed it in sunshine; we heard some one quaintly remark that they had stolen (!) a little in their design from our State House. One of the four great entrances to this Architect-Mecca is called the Gate of Heaven, but, strange to say, it is the northern one—we should fancy Heaven's to be south.

The clustered abodes of the Dervishes on the right, with Mount Zion above them, are richly and gorgeously colored and the lights and shadows are so perfect and the effect seems to have been produced with such ease (as is always the case in the work of a master) that one thinks while looking at them he could make a Panorama for himself.

The mount of Olives and the mountains of Arabia are veiled slightly with that pearly and indefinable haze (what transcendentalists might call a 'spiritual mist') that beautifully atmospheric effect, so much more charming in a picture than in reality, the inevitable result of their climate possibly.

The figures present a striking attraction to the eye, displaying, by their picturesque costume, Greek, Armenian, Arab, and Turk, in promiscuous assemblage—they are finely grouped and must be sketched to the life.

As the city of Jerusalem is literally encircled by hills, completely walled in, of course it is not to be expected that we can see sixty miles in the dim distance, as in the Panorama of Athens, by the same artist, at Cambridge, but the perspective of the picture, both linear and aerial, is very correct.

Words will convey but a feeble impression of this highly finished Panorama, but we would hope that all who look up with humble reverence to the Christians faith, and who are able, will go, nor lose the chance, to see so admirable a representation of the 'Cradle of Christianity.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:—

From the Auxiliary Association, in Medford,	$54 00
From the Auxiliary Association, in Rev. Mr. Hall's Society Dorchester,	73 00
From the Auxiliary Association, in Newport, R. I.,	42 00
From the Auxiliary Association, in 12th Congregational Society, Boston,	18 00
From Messrs. Hewins & Fisher, for the Unitarian Society in Sharon	50 00
From Mr. Tisdale and S. R. Hewins Esqs., for the same,	50 00
From Saml. Swett Esq., Annual Subscription,	20 00
From the Auxiliary Association, in Fairhaven,	23 00
From the Auxiliary Association, in Worcester,	43 00
From the Auxiliary Association, in Cambridgeport,	27 00
From W. H. Knights Esq., of Framingham, to constitute himself a Life member,	30 00
From Mr. C. B. Clark of Framingham, 1st payment towards a Life membership,	5 00
From the Unitarian Society, in Framingham,	17 50
From the Auxiliary Association, in New North Society, Boston,	21 00
From the Auxiliary Association, in Leicester,	18 75
From the Auxiliary Association, in Providence,	102 00
From the Auxiliary Association, in Brighton,	40 00
From the Auxiliary Association, in Billerica,	15 00
From Nathaniel Curtis Esq., for Unitarian Society, in Sharon,	15 00
From Joseph Curtis, Esq., for the same,	10 00

*** Our two summaries, in the departments of religious and secular news, are necessarily suspended this week, by the prevalent pressure of matter, relating to our own Anniversaries. For the same reason we are prevented from inserting notices of many recent publications sent to our office. The time at which we go to press renders it also necessary to postpone accounts which we hope to give our readers, of many interesting meetings and incidents, occurring in the latter part of the week.

Several valuable communications are on hand, and will appear as soon as room can be made for them.

☞ QUARTERLY CHARITY LECTURE.—*Change of the hour.* The Quarterly Charity Lecture will be preached in the Old South Church, on Sunday evening next, (to-morrow) at 7 o'clock.

The hour of holding these Lectures having been changed from the very inconvenient one of six o'clock, at which they were formerly held, to seven, it is hoped that those who feel an interest in the commendable object of them, will manifest it, by their presence on this occasion. m31

☞ TEMPERANCE MEETING A meeting will be held in the Tremont Temple, on Sabbath evening next, at 7½ o'clock, when Addresses of an interesting character may be expected.

MOSES GRANT,
Pres. B. T. A. Soc'y.
F. R. Woodward, Sec. m31

☞ The Annual Meeting of the BOOK and PAMPHLET SOCIETY, for the choice of Officers, will be held at No 21 Tremont Row, on Monday, June 2, at 4 o'clock, P. M.

m21 S. G. SIMPKINS, Sec'y.

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Chandlers', in Shirley, on the 2d Wednesday in June, at 10 o'clock, A.M. JOS. C. SMITH.

MARRIAGES.

In this city, 26th inst, by Rev Mr Huntington, Mr Gardner Greenleaf, Jr., to Miss Adeline S. Glynn.

At Jamaica Plain, 22d inst, by Rev J. Allen of Northborough, Rev Joseph H. Allen to Anna Minot Weld.

In Hingham, 15th, by Rev Mr Richardson, Mr Samuel Lincoln to Miss Apphia J. Snow.

In Salem, by Rev Dr Brazer, Mr Henry J. Reed to Miss Martha Ellen Jelly.

By Rev Mr Thompson, in the Barton Square Chapel, Gardner Leonard Chandler, Esq. of Boston, to Miss Elizabeth Hodges Cleveland, eldest daughter of the late George Cleveland, Esq.

In Leominster, 20th inst, Mr Luke C. Richardson to Miss Orrissa A. Willard, both of L.

In Canton, 20th inst, by Rev B. Huntoon, Robert Bird, Esq. to Miss Eliza Ann Gerald, both of C.

In Belchertown, 14th inst, by Rev Mr Ovist, Mr Thomas H. Moody, Jr. of Granby, to Miss Lucretia Shumway of B.

In Newburyport, 24th inst, Mr Lewis H. Flowry, of East Boston, to Miss Fanny C., eldest daughter of Major Goodwin of N.

DEATHS.

In this city, 27th inst, Mrs Susannah Creech, 68.

27th, of consumption, Mr Willard N. Fisher, 44.

28th, Mary, widow of the late Mr Samuel Townsend, 59 yrs 10 mos.

19th inst, Mr Nathan C. Gilman, 23, son of Col Nathaniel Gilman, of Dover, N.H. Beloved and respected by all who knew him.

In New Sharon, Me, 20th inst, Capt Cornelius S. Bullen, 48.

At German Flats, NY, 15th inst, Henry Seeber, 104 yrs 2 mos, a soldier of the revolution.

At the U. S. Consulate, Curacoa, 7th inst, Mr Daniel A. Floyd, of Charlestown, Mass.

MINISTERS AND STRANGERS visiting the city this week are invited to call with their friends, at the Warerooms of Messrs T. Gilbert & Co., 406 Washington street, and examine their Pianofortes, with Colman's Æolian Attachment.

A gentleman will be in attendance at all hours of the day to exhibit this truly wonderful and beautiful improvement. m31

CHILD'S FRIEND, for June. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

What is Self-Denial.
The Cousins, concluded.
My Little Sister.
The Little Pilgrim.
An Extract from the Gevana of Jean Paul Richter.
The Doves.
True Story of a Dog
Real Heroism.
Imagination. m31

VALUABLE BOOKS. Hug's Introduction to the New Testament; Coleridge's Aids to Reflection; Paley's Complete Works; Ware's Inquiry concerning Religion; Dewey's Discourses, 4v; Channing's Works, 6v; Martineau's Discourses; Campbell's Four Gospels; Noyes's Translations of the Prophets; Livermore's Commentary on the Gospels and Acts; Kenrick's Exposition; Smyth's Lectures on Modern History; Tyler's Universal History, 2v 8vo; D'Aubigne's History of the Reformation; Mosheim's Ch. History; Follen's Works; Keightley's History of England and Greece; Cruden's Concordance; A new History of all the Religious Denominations in the U. States; Selections from Feuelon; Peabody's Lectures; Ware on Christian Character.

For sale at SIMPKINS'S, 21 Tremont Row. m31

IMPORTANT WORK. THE HISTORY OF THE POPES, by A. Bowers, Esq., formerly Professor of History, &c. at Rome, and Counsellor of the Inquisition, with Introduction and Continuance, by Rev Dr Cox. The original work was published for $175 and is now issued complete for $6.

It has the recommendations of more than fifty Clergymen, including Rev Dr Miller and others, as characterized by extraordinary diligence and research, and confirmed by reference to the highest authorities.

☞ A liberal discount to Clergymen. Agents wanted. JORDAN, SWIFT & WILEY,
m31 121 Washington st.

NORTHFIELD ACADEMY. The Summer Term will commence on Monday, June 2d, and continue eleven weeks, under the care of Rev D. H. Barlow, a graduate of Harvard University, and an experienced and successful teacher. Lessons on the Piano will be given by a competent teacher to those who desire it.

Tuition from $4 to $5 per term. Board in the family with the teacher from $1,75 to $2 per week.

Northfield, Mass., May, 1845. 3w m31

TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the Connecticut. Said stand has been kept as a Temperance House for nearly two years, with a gradual increase of business.

For farther particulars inqure of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.

m31 3m PHINEAS ALLEN.

WATERMAN'S

Kitchen Furnishing Rooms.

No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated

BOSTON BATHING PAN:
AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y m31

INVITATION TO MINISTERS. The Ministers of the Unitarian denomination are respectfully invited to make the store of the subscriber their resting place during the Anniversary Week. The papers of the day will be found there, and Catalogues of Books, &c., for their accommodation.

m24 BENJ. H. GREENE.

ANNIVERSARY NOTICE. The subscribers having had their Store injured by the late fire, have taken the Rooms over the store of Messrs William D. Tecknor & Co., No 2 School street, directly opposite their late stand, where the usual assortment of Unitarian and other books can be found. Juvenile and Parish Libraries, furnished at lower rates than usual. JAMES MUNROE & CO.

m24

NEW HYMN BOOK. This day published, a collection of Psalms and Hymns for the Sanctuary, with selections from the Book of Psalms for Chanting.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. m24

JUST PUBLISHED. Christian Hymns, for public and private worship, compiled by a Committee of the Cheshire Pastoral Association.

Copies furnished for examination by CROSBY & NICHOLS, 118 Washington st. m24

$1,25 A REAM. Good Letter Paper, from 1,25 to $4 a Ream, ruled and plain. Received by JOSEPH DOWE, 22 Court st.
my10 epis4t

DENTISTRY.

Dr. Rufus E. Dixon,

SURGEON DENTIST,

NO. 7 WINTER STREET.

mh29 tf

'THE CHALMERS OF SWITZERLAND.'

Vital Christianity;

ESSAYS AND DISCOURSES on the Religions of Man and the Religion of God, by Alexander Vinet, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction by Robert Turnbull, Pastor of the Harvard street Church, Boston.

Extracts from testimonials to the Work.

[From Rev Robert Baird, D. D.]

I am free to say, that I rejoice exceedingly that the Rev Mr Turnbull has undertaken to translate the invaluable discourses of Dr Vinet. These discourses, or essay rather, are among the very best, in any language, that I have ever seen. Dr Vinet is decidedly the ablest Christian philosopher in Europe, and is, as Dr Merle D'Aubigne calls him, the 'Chalmers of Switzerland.' I have examined several portions of the translation, and do not hesitate to say that it is excellent.

[From Rev Thomas H. Skinner, D. D., New York.]

I have given a sufficient attention to Vinet's discourses and essays, and the translation of them by the Rev Mr Turnbull, to satisfy myself that they are of a very high order of excellence, and that Mr T., in publishing his translation, will confer a seasonable and very important benefit on the church. Vinet's style is exceedingly pure and lucid, and the translation, so far as I have been able to judge, is faithful and elegant.

[From Prof Edwards and Park, Andover Theol. Sem.]

In our opinion, the discourses of Prof Vinet bear the impress of an acute and vigorous intellect, combined with earnest Christian feeling. Many of them are well adapted to the wants of the American public, and particularly to the state of some of our educated and enlightened men, who entertain skeptical theories with regard to the spiritual truths of Christianity.—Mr Turnbull has, doubtless, translated the discourses with accuracy and a just taste. He deserves the gratitude of the community for the labor which he has expended on the translation, and he cannot fail to receive a rich reward for his toil, in the extensive and continued usefulness of the volume which he has so faithfully prepared for the press.

[From M. G. de Felice, Prof. of Theology at Montauban, in France.]

Dr Vinet is fond of philosophical subjects, and discusses them in a masterly manner. What would embarrass others, has no difficulty for him. He is naturally profound and lofty, and he can pursue his thoughts even to the remotest abstractions. He dwells constantly in the regions of pure thought, and there displays freely the full force and whole extent of his mind. [Letter to the New York Observer.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington st. 3t m24

80 VOLUMES OF JUVENILES, published since last May, suitable for SUNDAY SCHOOL LIBRARIES.

Flowers for Children, Turns of Fortune, Kate and Lizzie, The Two Apprentices, Domestic Tales, The Farmer's Daughter, The Young Student, 3 vols, The Robins, Tales of the Saxons, Frank and Harry and Lucy, new editions, Picture and Verse Book, Stories for Children, I will be a Gentleman, I will be a Lady, Morton Family, Lost Child, Providence illustrated, Widow's Jewels, William Penn, Lives of Apostles, with plates, Mountain Cottage, &c., Fairy Cabinet, New Stories for Boys, New Stories for Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Cleaveland's Stories for Children, Allegories and Sacred Lessons, Allen Lucas, Great Secret Discovered, Child's Delight, Clever Stories, Oberlin's Memoirs, with additions, Energy, Facts for Boys, Family Pride, Beauties of American History, Adolphus and James, Frank Fairfield, Holland's Works, 6 vols, American Merchants, Uncle Barnaby, Keepsake Stories, Lessons without Books, Little Book of Knowledge, The World Before You, Little Stories for Little Folks, Lives of Children, Mother's Jewels, Oliver Cromwell, Rural Tales, Rhoda, Settlers in Canada, Story of Grace, Stories of the Revolution, Stories to Teach Me to Think, The Tamed and the Untamed, The Two Friends, Two Apprentices, White Lies, Wonders of Art, Goldmaker's Village, Beauties of French History, Illustrations of Humble Life, Jane Brush, My Own Story Book; with a large supply of Works suitable for Teachers' Libraries.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st.

☞ J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, the most of which, with those above, can be sold at the low price of 25 to 30c per vol, neatly bound in cloth, gilt back.

Any Works taken and not found of suitable character may be returned and exchanged for others, or the money refunded.

A Catalogue of the standard books suitable for Parish Libraries can be had at our Store. my24

MITCHELL'S TRAVELLER'S GUIDE thro' the United States—containing the principal Cities, Towns, &c., alphabetically arranged, together with the Stage, Steamboat, Canal and other Routes, with the distances in miles from place to place.

Illustrated by an accurate Map of the United States.

MITCHELL'S POCKET MAP.

Maine, New Hampshire and Vermont.
Massachusetts, Rhode Island and Connecticut.
New York.—New Jersey.
Pennsylvania, and all the Southern and Western States.

*** All orders must be addressed to the Agents, m24 SAXTON & KELT, 133 Washington st.

WITH THREE PORTRAITS. Price One Dollar. New edition of D'AUBIGNE'S HISTORY OF THE REFORMATION, in 3 vols 12mo, with Portraits.

The subscribers now offer the neatest and cheapest edition of this standard work which has yet been presented to the public.

A pure edition complete, with all the Notes and without any alterations.

The trade and travelling agents supplied on liberal terms. SAXTON & KELT,
133 Washington st.

Inquire for Campbell's Edition—no other is so perfect and neatly printed. m24

BOSTON SUNDAY SCHOOL HYMN BOOK. The fourth thousand of this most popular Book now in use, has this day been issued. It is compiled by Lewis G. Pray, Esq., one of the Agents of the Sunday School Society, and is a favorite book in our Sunday Schools. It has conebted with it a collection of Scripture Lessons and Prayers for the devotional exercises of Sunday Schools.

The following Manuals are published solely by the subscriber: Allen's Questions, the Teacher's and Scholar's Text Book, Geneva Catechism, Dr Walker's Service Book. BENJ. H. GREENE,
124 Washington st.,
m24 Old Sunday School Depository.

CROSBY & NICHOLS, will publish, in a few days—

I. A SCRIPTURE CATECHISM OF THE CHRISTIAN RELIGION, stated in the words of the Bible. For the use of Sabbath Schools. By Rev B. Fox; a new edition, revised and corrected.

II. THE MINISTRY OF CHRIST; by Rev T. B. Fox.

III. ALLEGORIES AND SACRED LESSONS, by Rev T. B. Fox.

IV. ELLA HERBERT; or, SELF-DENIAL.—By a Lady.

V. MRS. SEDGWICK'S MORAL LIBRARY—comprising—1. Lessons without Books. 2. Louisa and her Cousins. 3. Pleasant Sundays. 4. The Beatitudes.

VI. HEBREW TALES.

CROSBY & NICHOLS, Publishers,
my17 118 Washington st.

LITTERATURE FRANCAISE. Lecons et Modeles de Litterature Francaise; ou choix de morceaux en prose et en vers, tirés des meilleurs ecrivains du xvii et du xviii siecle, par M. Chapsal, Professeur de Grammaire generale.

Just received and for sale at SIMPKINS'S, 21 Tremont Row. m24

NEW BOOKS. At the old Sunday School Depository, 124 Washington street, may be found as large an assortment of Books as any Bookstore affords; among the best books may be found the following:

Never too Late	Moderation
Our Pastor's Offering	Reflection
Edgeworth's Moral Tales	My Native Village
Mrs Child's Flowers for Children, 2 vols	My Own Story
Turn of Fortune	Minister's Family
Favorite Scholar	Alice Franklin
Kate and Lizzie	Dawnings of Genius
Elizabeth Carter	Henry Hudson
The World before you	Daniel Boone
Boy's Talisman	My Sunday School Class Book
N. England Village Choir, new edition	Juvenile Dramas
I'll be a Gentleman	Novels of Truth
I'll be a Lady	Masterman Ready
The Two Apprentices	Gift from my Teacher
Looking Glass for the Mind	Sacred Allegories
Private Purse	Young Student
Somerville Hall	Frank Fairfield

Also, a large assortment of Juvenile Books, suitable for Sunday School Libraries, for sale on favorable terms, at SIMPKINS'S, 21 Tremont Row. m24

JOHN S. BODEN,
SAIL MAKER,
COMMERCIAL STREET,
Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice.

is&os feb 18

NEWPORT FEMALE SEMINARY. A very airy situation has been selected as a location for this Institution. The first term will commence the 22d of May. The Misses Coe establish this Seminary on the plan of the Troy Female Seminary, with the confidence that no Institution could afford them a model more worthy of imitation. They have secured the most competent Teachers in each department and are prepared to offer the best literary advantages in a location not to be surpassed for beauty of scenery and healthful climate.

Terms. Boarders $200 per annum, including fuel in winter, *sea bathing* in summer and an extensive course of English studies, or $300 will include music, drawing and painting, latin and modern languages.

Ladies desiring to spend the *bathing season* in Newport, will be received at the Seminary on condition of pursuing some branch of study, or receiving lessons on the piano forte or guitar. Those who wish to enter Prof Edwards' French class will apply before the 15th of of June. His admirable system of teaching is too well known to require commendation.

REFERENCES.

Newport. Rev C. T. Brooks, Rev T. Thayer, Capt Taylor, U. S. Navy, Capt Brewerton, U. S. Engineers, H

POETRY.

[For the Register.]

TO THE FLOWERING ORANGE, (Syringa.)

The Spring has called thee. Thou hast heard her voice,
And gaily thou respondest to the call,
And in thy sweet adorning dost rejoice,
Hasting to meet her in her flower strown hall.

Thou art unchanged. Time's hand hath gently pass'd
O'er thee, since thou didst lay thy beauty down,
For thee no terror had the wintry blast,
Thy faith beheld the smile succeed the frown.

Now thy reward receive—new grace is thine,
And sparkling beauty shall thy vesture be;
Fragrance that tells the soul, of worlds divine,
Shall scent the coronal that blooms for thee.

When June with her fair hands has drap'ried thee,
With rich green robe, and perfum'd flowers of light,
Those cups of nectar for the bird—and bee—
Thou art of all her gentle ones, most bright.

And when at sunset hour, the southern air
Comes heavy with the perfume of thy breath,
It seems a whisper from a world more fair,
The spirit's home, beyond the realm of death.

Long years of storm and sun have found thee here;
For a brief season I have sought thy side;
But when I seek the loved in lands more dear,
A branch from thee, shall bloom their grave beside.

Hartford, May. M. H. S.

RECOLLECTIONS OF AN ORGAN.

BY MRS. JANE GRAY, LATE MISS M. A. BROWNE.

The glorious burst of music! how it swelled,
And rolled in thunderous transport through the aisle!
The sudden gush of music, how it held
In awe the worshippers within that pile!
How did the spirit seem
Wrapped in wondrous dream,
Yet all awake to Heaven's own voice the while!

The glorious music! surely some deep soul
Dwelt in the instrument that poured it forth;
Some bright intelligence had there control
Some being of a more than mortal birth,
Proclaiming full and high,
Some message of the sky,
Some triumph of the Lord upon the earth!

And there *is* triumph—those who often listened
Unmoved to Wisdom's precepts, tremble now—
In hardy eyes the friendly tears have glistened,
Delight has smoothed the early wrinkled brow,
And hearts, too worldly oft,
Have humble grown, and soft
With springs fresh gushing forth, they know not how.

Now, now in victory seems it to rejoice,
Now sinks to plaintive accents low and clear,
As if an angel's full, majestic voice
Had stooped to whisper in a mortal's ear,
Reaching the inmost heart
With tones that seem to dart
Straight from the fountain of another sphere!

And yet again, triumphant chorus, swell!
Reverently be it spoken—yet it seems
Of birth beside the thone of God to tell,
Of the deep echoing voice of Heaven's own streams;
Of where, beyond the sky,
Shrined with His Majesty,
Melodious thunder rolls, and starry lightning gleams.

The strain is o'er—the echo dies away,
But not its influence—many shall go home,
Bearing its memory, like a spell, to stay
Upon their spirits 'midst the toils to come;
Who would not grateful be
For such strange harmony—
Transport to all, deep blessing unto some?

LINES,

BY A DISTINGUISHED DIVINE OF THE DUTCH REFORMED CHURCH.

O that the soul of Luther
Were on the earth again!
The mighty soul, whose mightier faith
Burst ancient error's chain.

And flashed the rays of God's own word
Through superstition's night;
Till the Church of God, that sleeping lay,
Awoke in Christ's own light.

For there are banded traitors strong,
Who fain would round us cast
The fetters that our fathers wore
In those dark ages past.

The church! the church! they loudly boast,
The cross! the cross! they cry;
But it is not God's pure church they love,
Nor the cross of Calvary.

They would knock again the painful scourge,
And fire the martyr's pile;
And the simple poor of God's free grace
With mystic words beguile.

They would tear the Bible from our hearts,
And bid us blindly turn
From the holy page and the Spirit's power,
At the feet of men to learn.

They darken e'en the house of prayer,
With gothic shadows dim,
Lest the Sun of truth and righteousness
Shall shine on us from Him.

They open lying legends old,
And claim their right to rule,
Through lines of tyrant prelates long,
From the meek apostles' school.

They stand between us and our God,
In the robes of bigot pride;
And swear that none who serve not them
Shall serve the Crucified.

O that the soul of Luther
Were on the earth once more;
And his mighty faith in the word of truth,
Those floods of light to pour!

For the church his holy zeal once fled
From worse than Egypt free,
Is wandering from the glory back
To foul captivity.

MISCELLANEOUS.

For the Register.

SCENE IN A FRENCH POLICE OFFICE.

Two city officers entered the presence of the police magistrates, supporting an old woman, bent down and tottering under the weight of years. The dress and appearance bespoke her to be a peasant from some place in the environs of Paris. When seated on the bench in front of the judge, she declared her name to be Marguerite Bouvier, though in a voice almost inaudible. Her age, she said, was seventy eight years.

The presiding magistrate spoke some kind and sympathising words to the old woman, and when she seemed recovered, he said, 'you have been found sleeping or lying in the street at an early hour this morning. What is the reason of this? Have you no home?' The old woman answered, 'My time for a house is past, your worship. I slept in a bed, whilst I could gain sufficient to pay for it. Now I can work none, and must just make my house where it costs nothing.' 'Cannot you get admission,' said the judge, 'into some poor house or place of refuge?' 'Oh!' cried old Marguerite eagerly, 'if your worship could get me into one of these places, you would make me perfectly happy!' 'These things do not depend upon this court,' returned the judge; but, good woman, you are now in a condition of vagrancy. That is a state of things the law does not permit, but punishes severely.' 'Ah! well,' said the woman, since you cannot get me into an hospital, put me in prison. It is all the same; and I hope that you will keep me there always, if you can.'

The judge was at a loss what to do with this contented vagrant. 'Have you no friends,' said he, 'who would claim you and take charge of you?' 'The poor,' replied the old woman, 'have no friends but the poor, and all of them have difficulty enough to make their own living.' 'But have you no relations? no children?' asked the judge. The old woman showed much emotion as she answered, 'No, your worship; do not speak to me about this, but put me in prison, if you please.' The mention of children seems to agitate you,' said the judge, 'you are then a mother, doubtless?' The aged female was now weeping, and she only answered, 'Do not speak to me of it, allow me to forget it.' It now struck the judge that the children had behaved cruelly to her, and turned her into the streets. We made a remark to this effect, but the old woman instantly exclaimed, 'Oh! heavens! if one could tell all! my children turn me out of doors, and refuse bread to their aged mother! Oh! good sir, who could think of crimes like these against my children, against my poor Julienne!' She then added in a decided tone, 'I wish for the prison your worship. I have done that which ought to place me there and it would not be right to liberate me.' 'Do you then prefer to end your days in a prison or hospital, rather than with the children whom you love so much.'

'That is nothing,' said the old woman, 'but do not speak more about it, send me quickly to prison, if you have any pity for old Marguerite!'

At this moment a voice from the side of the court exclaimed, 'Ah, it is old dame Marguerite living and in the body. You headstrong old woman, what have you been about!' The surprised judge immediately ordered the owner of the voice to come forward, and he at once appeared in the shape of a country wagoner, with blue frock and large buttons. Being questioned, he stated that he knew dame Marguerite well, and that she was the mother of Julienne Colas; who with her husband and family, had been thrown into the deepest distress, by the old woman's disappearance, fifteen days before, from their house, where she had long staid. He also stated, that he had brought Julienne Colas and her husband to town, that they were but a short way off, having come for the express purpose of lodging information about the old dame before the police, the judge ordered them to be sent for immediately.

When the old woman's son-in-law and daughter entered, the latter was so much affected by the sight of her lost mother, that she would have fallen to the ground, but for her husband's support. When she recovered, she exclaimed, 'Ah, mother, cruel mother, what sufferings have you not caused us! To quit us, to disappear without a word.' The old woman, meanwhile, was endeavoring by the language of gestures to keep her friends quiet, and to persuade them to go away, and leave her by herself. 'My children,' she whispered, 'do not interfere here. Leave me to manage myself.' But the daughter cried, 'What, leave you here alone—leave you to go to prison—you, our old mother! to go to prison at your age! you would have me to permit this!' The judge stopped the daughter's exclamations by saying, 'she need not go to prison if you promise to lodge, nourish, and take care of her.' 'And has this been her demand here?' cried the daughter, somewhat reproachfully; while the husband said, 'she knows that she will always have food, clothing and lodging, ay, and the best we have.'

Old Marguerite remained sorrowfully silent for a minute or two, and then addressed the magistrate with tears in her eyes, 'Ah, my good judge, what is it you have done? It was that I might no longer be a charge to them, that I wished to be arrested. I know well that they will take me back; I know that they would ruin themselves for me; I know their hearts. But if you knew how poor they are! All that he can earn, will barely feed them and their children. So, when I saw Julienne place another little one in her husband's arms, fifteen days since, I said to myself, "Come, old woman, it is needful that you should go and make room for this little one. You are old, useless, and take all without giving anything; for their good you must go." I went away, and wandered till I was arrested, I wished to go to prison.' 'You shall not go mother!' cried the daughter. 'Come away home, mother,' said the husband.

The scene, together with old Marguerite's extraordinary motives, moved every spectator. The aged dame left the court, repeating, 'wicked, cruel children, why would you not let me go!'

L. P.

A CAMP-MEETING IN THE WEST.

None, but one who has seen, can imagine the interest excited in a district of a country, perhaps fifty miles in extent, by the awaited approach of the time for a Camp-Meeting; and none, but one who has seen, can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be, where the most extensive excitements and most frequent Camp-Meetings have been during the past two years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day, coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in the midst of a grove of those beautiful and lofty trees, natural to the vallies of Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all powerful; and they are there, either to extend their influence, or that their absence may not be noted, to diminish it. Aspirants for office are there, to electioneer and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful were there with mixed motives which it were best not severely to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged fathers and mothers of families are there, with the sober views of people whose plans of life are fixed, and waiting calmly to hear. Men and women of hoary heads are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigor and aspiring desires of youth, waiting an opportunity for display; others, who have proclaimed the gospel, as pilgrims of the Cross, from the remotest north of our vast country to the shores of the Mexican gulf, and ready to utter the words, the feelings and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce that they will soon travel, and preach no more on earth, are there. Such are the preachers.

The line of tents is pitched, and the religious city grows up in a few hours under the trees, beside the stream. Lamps are hung in lines among the branches, and the effect of their glare upon the surrounding forest is as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitude with the highest excitement of social feeling, added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of coming solemnities. Their coffee and tea prepared, and their supper is finished. By this time the moon, for they take thought, to appoint the meeting at the proper time of the moon, begins to show its disc above the dark summits of the mountains, and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words, and an air in which every voice can join. We should deem poorly of the heart that would not thrill, as the song is heard, like the "sound of many waters," echoing among the hills and mountains. Such are the scenes, the associations, and such the influence of external things upon a nature so "fearfully and wonderfully" constituted as ours, that little effort is necessary on such a theme as religion, to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his "experiences," his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim, in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many who poised themselves on an estimation of higher intellect, and a nobler insensibility than the crowd, catch the infectious feeling, and become women and children in their turn; and though they "come to mock, remain to pray." [Flint's Valley of the Mississippi.

A BAD HABIT.

"Oh, Mother! I am *tired to death!*" said Jane Mills as she threw herself into a chair on her return from school.

"*Tired to death!*" repeated her mother, slowly.

"Yes, mother, I am—*almost*, I mean," she added.

"No, my daughter, not even *almost*," said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again to-day, *for any thing in the world.*"

"Oh, yes you would, my dear," said her mother, gently.

"No, mother I am *sure I would not.* I am certain *nothing would tempt me.*"

"But I am nearly certain you would be induced to go without any urging," answered her mother.

"Well, mother, try me, and see if any thing would make me willing to go."

"Suppose," said Mrs. Mills, "I should offer to take you with me to the new panorama this afternoon? I expect to visit it."

"Do you, mother," said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother, "but the place where it is exhibited is a long way beyond your school."

"But I am quite rested now, dear mother," said Jane. "I would not fail of going *for all the world.* Why do you smile, mother?"

"To think what an inconsistent little daughter I have."

"What do you mean by *inconsistent*, mother?"

"Why, when a little girl says one minute that she would not walk a particular distance *for any thing in the world;* and the next minute says she would not fail of walking still further *for all the world*, she not only talks inconsistently and extravagantly, but foolishly. It is a very bad habit to use such expressions. Yesterday, when you came from school, you said you were frightened out of your life, and when I inquired as to the cause of your alarm, you replied that you had *met as many as a thousand cross dogs* on your way home from school.

"Now, my daughter, I wish you to break yourself of this bad habit. When you are tired or hungry, or frightened, use the simple words that express your meaning. For instance, you may be tired—very tired—or excessively tired. Or you may be alarmed, or frightened, or terrified.

"From this time let your lips speak the thing you mean. The Bible says, 'Let your yea be yea and your nay nay;' and adds, that 'Whatsoever is more than these cometh of evil.'

"Will you try to remember what I have been saying, and strive to correct this fault, my dear child," said Mrs. Mills.

"Yes, dear mother," replied Jane; "for I know it is wrong, and feel ashamed and sorry for it."

"Well, my dear," added her mother,—"IMPROVE. And now you may get ready to go with me to see the panorama."

EXPORTS OT THE UNITED STATES.

In the last number of Hunt's Merchant's Magazine, there is an article upon the Corn Trade of the United States, by Hon. Charles Hudson, by which it appears that the value of our corn trade is in general greatly overrated. That the reader may see the relative value of several of our exports for a series of years, Mr. Hudson gives the amount in separate columns, from 1831 to 1843, inclusive. The totals are as follows:

Value of the produce of the Fisheries, exported, $2,503,763; Beef, Pork, Butter, Cheese, Lard, &c., $2,880,330; Cotton Piece Goods, $2,655,420; other manufactures, $5,116,031; Wheat and Flour, $6,149,397.

It thus appears that wheat and flour, which seem to be regarded as the great and almost the only article of export, except cotton and tobacco, average only about $6,000,000—less than two and a half times as much as either the fisheries, beef and pork, or cotton piece goods. It will also be seen that the average of manufactures exported, exceeds the average of wheat and flour by more than $1,500,000: and that, for the last two years, cotton piece goods alone have amounted to more than half as much as the exports of wheat and floor. We have taken, says Mr. Hudson, the divisions or classification of exports as we find them in the Commercial Document; but it is evident that many other articles than those set down as manufactures might, with perfect propriety, be classed under that head. We will take the year 1842 as an example. Spermaceti candles, $318,997, are placed under the head of fisheries; boards, shingles, staves and hewn timber, $2,203,537; all manufactures of wood, $623,718; tar, pitch, rosin and turpentine, $743,329; pot and pearl ashes, $882,741; are placed under the head of products of the forest. It is manifest, however, that some of these are strictly, and others substantially manufactured articles; and these, for that year, amounted to the sum of $4,228,993; if these articles were added to the manufactures, it would make the value of manufactures exported annually, at least, one-third larger than the export of wheat and flour. We mention this fact, to show that our corn trade with foreign nations is not of a character so all-absorbing as some appear to suppose. It is an important trade, it is true; but there are others equally important.

The true policy for the United States, or for any people, is to supply its own wants, and, as far as practicable, render itself independent of foreign nations. Our prosperity in peace and our success in war, depend in a great degree, upon our ability to furnish for ourselves all that is necessary for our comfort and happiness—all that may contribute to our independence. We have within our extended territory and diversified climate, all the elements of national wealth and greatness. If we cultivate the means which a mereiful Providence has put within our reach, encourage our own industry, and develope our own resources, we shall be able not only to produce the bread which we eat, but the clothing which we wear. And the prosperity of the country depends upon the due encouragement of all classes and callings—that they may prove co-workers together in the great cause of national independence.

CONTENTMENT.

'I am fallen into the hands of publicans and sequestrators, who have taken all from me! What now? Let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list, they have taken away my merry countenance, and a cheerful spirit, and a good conscience; they still have left me the providence of God, and all the gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest; I eat and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all in which God delights, that is, in virture and wisdom, in the whole creation, and in God himself. And he who hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all the pleasures, and chooses to sit down upon his little handful of thorns.'

[Jeremy Taylor.

Coal Mines in France and England. The number of persons employed in the coal mines of England is 42,400 and the amount of coal annually raised is 10,727,200 tons, or an average of 253 tons for each person employed in the mines. The number of persons employed in the coal mines of France is 47,800 and yet the amount of coal raised in Great Britain with 5000 less hands is about ten times more than that raised in France. The quantity of coal imported into France in 1841 was near half as much as the whole raised from its own mines, and about 50,000 tons of iron were also imported from Great Britain. The price of iron in France is from 100 to 250 per cent higher than in England.

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

The following is a Catalogue, as far as completed, of books published within the past year.

Allegories and Sacred Lessons, by Rev T. B. Fox.	Little Stories for Little Folks
American Merchants	London Apprentice
Adolphus and James	Lorenzo's Stories
Alien Lucas	Lives of Children
Beauties of American History.	His Lost Child
Do French do	Mrs Follen's Child's Friend, 2 vols
Brother and Sister	My Early Home
Boy's Guide	My Uncle the Clockmaker
Do Manual	My Own Story
Belle, Blue and Bigot	Moderation
Character and Opinions of Uncle Barnaby	Mother's Primer
Child's Delight	Do Lessons
Clever Stories	Mamma's Birthday
Cleaveland's Stories for Children	Merchant Boys
Decision	Mary's Visit to B.
Drunkard's Daughter	Mother's Jewels
Day in the Woodlands	Morton Family
Energy	Never Too Late
Ethan Allen	Old Sea Captain
Ella Herbert, or Self Denial	Oliver Cromwell
Ellen of the Mountains	Old Maurice and Young Michael
Facts for Boys	Pet Lamb
Do Girls	Pleasant Journey
Fido	Pleasant Sundays
Favorite Scholar	Parent's Offering
Family Pride	Picture Book
Flowers for Children, vol 1	Pride and Principle
Do do 2	Private Purse
Frank Fairfield	Ruined Gamester
Five Years of Youth	Robins
Great Secret Discovered	Reflection
Goldmaker's Village	Rural Tales
Holiday Tales	Rhoda
Heroines of Sacred History.	Sketches from the Life of Christ
Holland's Works, 6 vols	Settlers in Sanada
Hannah More's Rural Tales	Story of Grace
Do do Domestic Tales	Simple Stories
Hebrew Tales	Shipwrecked Orphans
Illustrations of Humble Life	Stories of the Revolution
I will be a Gentleman	Stories to Teach Me to Think
I will be a Lady.	Stories for Adelaide
Isabel, or Trials of the Heart	Self Denial
Integrity	Tales of Shipwrecks
Jane Brush	Turns of Fortune
Knowledge for Every Child	The Tamed and Untamed
Kate and Lizzie	Two Friends
Keepsake Stories	Tales for all Seasons
Lessons Without Books	Token of Affection
Louisa and her Cousins	Two Apprentices
Leonard Family	Tale of Trials
Love of Admiration	Two Half Dollars
Little Book of Knowledge	The Maiden
Lectures to Young Men	Uncle Barnaby
Letters to a Very Young Lady	Very Little Tales
Little Lamb	White Lies
Log Cabin	Walks in the Country
	Widow's Son
	Wonders of Art
	Young Man

The above list comprises but a small part of our collection. All new books that are suitable are added as they are issued.

ANNIVERSARY WEEK.

☞ Clergymen attending the Anniversary Meetings this month will find a room in the rear of our store which will be at their service.

A card containing a list of the Meetings will be ready for distribution to any who may desire it.

*** Clergymen will receive Tickets to the Collation, for themselves and their wives, at our store, as usual.

CROSBY & NICHOLS,
my10 118 Washington st.

KIMBALL'S FURNISHING STORE, No. 28, Washington street. At this place may be found every article necessary for Gentlemen's wear. Garments are made to order in the best manner. Coats, Pants & Vests, from German and French Cloths and Doeskins, at the lowest prices. Their goods are permanent in colors, durable in wear, and will retain their appearance to the last. Constantly on hand, Gloves, Hosiery, Neck-Stocks, Scarfs, Handkerchiefs, &c. &c., together with a full and complete assortment of ready-made Linen.

☞ Travellers or gentlemen suddenly leaving home will find this place both economical and convenient.—A full suit furnished at 48 hours notice. ap26

MATTRESSES! MATTRESSES!! A small lot of sorted So. American curled hair for extra Mattresses, superior to any in the city. For sale at the Store for the Blind, 152 Washington street.
my10 3tis

GAITER BOOTS. Black, bronze, green and light Gaiter Boots of the latest styles, may be found at reasonable prices, at THEO. H. BELL'S, 155 Washington st, opposite the Old South Church. 3misap12

BATES' PATENT SLIDING TOP
CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus perfies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.
Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it.. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

GEO. HAYWARD.
Boston, April 7, 1845.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use o Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c.

L. V. BADGER,
my10 2tis4tos 49 Congress st.

MISS L. PARKER'S ACADEMY FOR YOUNG LADIES, No 11 Pinckney street, Boston.

This Institution is located in the vicinity of the State House, and its design is to impart a thorough, practical, and finished education.

Advantages will be afforded for acquiring a thorough acquaintance with the English Branches, the Latin, Greek, French, Spanish, Italian, and German Languages; also Music, both Vocal and Instrumental, Drawing and Painting, and various styles of Embroidery, including French raised work, &c.

The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part: the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of Modern Tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by able Professors of the English, Latin, and French Languages, of Drawing, Painting and of Music.

Having had much experience in teaching in many of the principal cities in both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above-mentioned branches, at hours not interfering with the regular studies; and Pupils will be admitted into the family of the Principal, on reasonable terms, where they will have the opportunity of speaking the French Language.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

Boston—Hon Abbott Lawrence, Rev Asa Eaton, D. D., Henry Farnham, Esq., Rev E. N. Kirk, W. B. Tappan, Esq., Rev G. W. Blagden, J. A. Palmer, Esq., Rev S. K. Lothrop, Winslow Lewis, M. D., Rev Baron Stow.

Lowell—Rev Theodore Edson, Rev Amos Blanchard, Samuel Lawrence, Esq., John C. Dalton, M. D.

New York—L. E. Hargous, Mexican Consul; John Marsh, Cor. Sec. of Am. Temp. Union; Willard Parker, M. D.

Philadelphia—Rev J. McKnight, Joseph H. Dulles, Esq., S. S. Fitch, M. D.

Rev J. R. Hutchison, Prof. of Ancient Languages, at Oakland College, Miss.

New Orleans—Alfred Hennen, Esq., Seaman Field, Esq., J. A. Maybin, Esq.

Havana—El Senor Don Carlos Pedroso, Gen Robert B. Campbell, U. S. Consul. 3mo mh8

BOOKS FOR SABBATH SCHOOLS AND CHILDREN.

Mary Howitt's Tales.

Who shall be Greatest,	Little Coin, Much Care
Which is the Wiser	Poplar Grove
Work and Wages	First Impressions
No Sense like Common Sense	My own Story
Strive and Thrive	The Clockmaker
Hope On Hope Ever	The Two Apprentices
Sowing and Reaping	Peasant and Prince

Mrs. Ellis's Tales.

The Minister's Family	Family Secrets
Somerville Hall	

Charlotte Elizabeth's.

Alice Berydeu	Forsaken Home
Flower of Innocence	Female Martyr
Glimpses of the Past	Judah's Lion
Early Recollections	Judæa Capta

Miscellaneous.

Never Too Late	Scenes in Rome
Goldmaker's Village	Line upon Line
Lives of the Apostles	Christian Fragments
Willie Grant	Danger and Duty
How to Live	The Rollo Books
Love of the Spirit	Marco Paul's Travels
What's to'be Done	

Mrs. Opie's Tales.

White Lies	Tales of Trials, &c.

Mrs. Hofland's Tales.

Integrity	Energy
Moderation	Self-Denial, &c.

With many others. New ones constantly received and for sale by SAXTON & KELT, 133 Washington st.
my17

SALES ROOM OF THE INSTITUTION FOR THE BLIND, 152 Washington street, 3d door South of Milk street—Where may be found all the articles manufactured by the Blind, viz: Mattresses, Feather Beds, Chair, Pew and Couch Cushions, German Bolsters for Invalids, Coir and Manilla Entry Mats.

Old Mattresses cleansed and made over at short notice. Sofas and Stuffed Chairs repaired. Stools, Chairs, Settees, &c. seated with cane. All goods warranted and put at the lowest prices. Liberal discount made on large orders.

N. B. The profits of this establishment go to the Blind themselves, who ask not for charity nor for higher prices than other workmen. 3tis3tos ap19

BOOTS AND SHOES.—*John G. Cary* has taken the Store *No 233 Washington Street*, Marlboro' Hotel Building, where he now has for sale a good assortment of BOOTS and SHOES. Having every facility, with an experience of thirteen years in the Shoe business, he hopes by strict personal attention and honorable dealing to give satisfaction and secure permanent patronage.

Ladies and Gentlemen are respectfully invited to call and examine.
tf ap12

PRIVATE SCHOOL FOR BOYS. Mr. SULLIVAN'S School, preparatory to the Public Latin and English High Schools. It is designed for pupils from six to fourteen years old. The elementary branches are thoroughly taught, together with the rudiments of Latin and French, and of English Composition and Elocution. Much attention will be given to moral culture, and to the formation of good habits, both of study and behavior.

School Room, under Park street Church.
mh22 6w

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

BIBLE BIOGRAPHY, in the form of Questions, for Schools and Families.
Published by S. G. SIMPKINS, 21 Tremont Row.

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK.
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when everything else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret o Iodine, Soda and Potash; Vegetables and essentia oils. It contains all the elements of its operation with in itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street,	Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street,	Lynn.
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

DR. MORTON,
Late Wells & Morton,
NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
a7 tf

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves.
a29

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, to sets for Chambers, executed in a superior style and finish, according to any pattern ordered.
m27

SILKS, SHAWLS,
—AND—
HOUSEKEEPING GOODS.
DANIELL & CO.,
201 WASHING